

HISTORY OF METHODISM IN KENTUCKY

W. E. ARNOLD

287 A76h v.2 65-52498

Arnold

A history of Methodism in
Kentucky

ansas city



public library

kansas city, missouri

Books will be issued only
on presentation of library card.

Please report lost cards and
change of residence promptly.

Card holders are responsible for
all books, records, films, pictures
or other library materials
checked out on their cards.

MAIN

KANSAS CITY, MO. PUBLIC LIBRARY



1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 26

DATE DUE

1654 122 22 145

OTF

OCT 1962

~~JUN 05 1960~~ MOBILE, AL



BISHOP H. H. KAVANAUGH

A
HISTORY OF METHODISM
IN
KENTUCKY
BY

REV. W. E. ARNOLD, D. D.
Member of the Kentucky Conference of the
Methodist Episcopal Church, South

VOLUME II
From 1820 to 1846



HERALD PRESS
LOUISVILLE, KY.
1936

COPYRIGHT, 1936

BY

WM. E. ARNOLD

DEDICATION

To the Memory of the Saintly, now Sainted
REV. EDWARD LUSCH SOUTHGATE, D. D.
Under Whose Ministry I was Converted, and
Who to the End of his Life was my
Counsellor and Friend
is
This Volume Dedicated
By
The Author

KANSAS CITY (MO.) PUBLIC LIBRARY

6549408

PREFACE

The favorable reception accorded to Volume I of this History of Methodism in Kentucky is very gratifying to the author. The Methodist people of the State have shown a deep interest in such a History and have given the author many tokens of their appreciation of his work.

In submitting the present volume to the kindly consideration of our readers, I must be allowed to say that I have been greatly embarrassed by the limitations set by myself for the series I have planned. The number of volumes cannot be extended indefinitely, and I find materials enough for many. The question has not been, What shall I put in? but, What can I leave out? I have had a great desire to give mention to every man who has sacrificed and suffered in order to carry forward the glorious work begun by our pioneer fathers. These men are worthy of having their names enrolled on the pages of the History of their beloved Church. But a great many were received on trial in the Kentucky Conference between 1820 and 1846. In trying to give recognition to all, I am painfully aware that the references to some have been very brief and unsatisfactory. Yet I trust there has been presented enough of incident and heroic achievement to carry interest to the end of the volume. With this ardent hope the following pages are released.

THE AUTHOR.

Winchester, Kentucky.
October 1, 1936.

CONTENTS

CHAPTER	PAGE
I. The Kentucky Conference Established....	1
II. The Conference Gets Going	27
III. Finishing The First Quadrennium	65
IV. Difficulties in State and Church	88
V. Struggling Forward	112
VI. From 1828 to 1832	128
VII. From 1832 to 1836	165
VIII. From 1836 to 1840	199
IX. The Calm Before the Storm	232
X. Methodist Unity Destroyed	269
XI. Enter the Methodist Episcopal Church, South .	294
XII. Appendix	317

A HISTORY OF METHODISM IN KENTUCKY.

VOLUME II

CHAPTER I

THE KENTUCKY CONFERENCE ESTABLISHED

In a former volume we sketched the History of Methodism in Kentucky from 1783, the year the first Methodist "Society" in the State was organized, to 1820, the year the Kentucky Conference was authorized by act of the General Conference. Thirty-seven years had intervened between these events, and these years had witnessed many changes in both Church and State. In 1783, when Francis Clark gathered together "less than a dozen members" in the home of John Durham, there were but a few hundred people in all the West.* In 1820, the population in Kentucky alone had

*Since writing Vol. I of this History, the following has been placed in my hands by my friend, Mr. Fletcher Mann, late of Lexington, Ky.: "Perhaps one of the first (Methodist local preachers) to come to Kentucky was Nicholas Reagin, who, with his family, were of those who settled at Bryan's Station, in Fayette county, Ky., in 1779. George Bryan, in his "Story of Bryan's Station," relates: "April 18th (1780) was the first marriage at Bryan's Station. I myself married Miss Elizabeth Reagin, daughter of Nicholas Reagin, a Methodist local preacher. I thought I could not have her own father to marry us, and Parson Eastin, afterwards of Paris, Kentucky, was there, and I got him to perform the ceremony." In a note he says: "Nicholas Reagin and his son George both settled on Davis Fork of Elkhorn." If this be correct, then Nicholas Reagin preceded Rev. Francis Clark to Kentucky by three years, and was, perhaps, the first Methodist in the State.

risen to 564,317. In 1783, Kentucky was still a part of the State of Virginia. Nine years later it took its place in the Union as a separate State, and for twenty-eight years the machinery of State government had been in successful operation. Then, the people of Kentucky were smarting from the defeat administered by the Indians at the disastrous battle of the Blue Licks, fought only the year before. Now, the power of the Indian tribes was forever broken and there was no further danger of a savage invasion.

Still the country was new. In proportion to the size of the State, the population in 1820 was sparse. Much of the soil was yet unoccupied. Towns were small. Very few could boast of as many as a thousand inhabitants. Louisville and Cincinnati were little more than mere villages. No turn-pikes had been built. The only roads were dirt roads—bad at any time, but almost impassable in wet weather. A few stage coach lines had been established, but the palmy days of that once popular mode of travel had not yet arrived. It was fifteen years before the first railroad in Kentucky was put in operation. Steamboats were just now plowing their way along the placid Ohio. There was but little commerce in the State. The soil yielded bountifully, but practically the only market for its rich products was by way of the Mississippi to New Orleans. Nearly everything the people used was grown in their own fields or manufactured in their own homes. The spinning wheel, the loom, the knitting needle, the shoe-maker's bench, the tannery, the cabinet and blacksmith shop were familiar objects to the people of that day.

The financial and political conditions in Kentucky

have seldom been worse than they were in 1820. Financial affairs were chaotic. During and following the second war with Great Britain, cheap money had induced extravagance and wild speculation. As always, this was followed by depression and panic. Everybody was in debt. Everybody needed money and few had it. Banks failed. Their notes became worthless. People were in dire distress. The Legislature, attempting to enact measures of relief, made laws that were either futile or unconstitutional. The courts, when called upon to pass judgment on these laws, were compelled to declare many of them invalid. The distressed people, in their desperation, then wanted to abolish the courts. Even the Constitution itself was endangered. The constitutional provision for the creation of the Court of Appeals was set aside by a mere act of the Legislature, and a new court established. Of course this was illegal and was strenuously resisted. Old and New Court parties took the field, and for a time the distinction between Whig and Democrat was forgotten and only New and Old Court parties were known. Seldom has there been a more bitter political controversy in a State that is noted for such controversies.

It was in the midst of such turmoil and strife that the Kentucky Conference came into being. The Church in Kentucky had grown as well as the State. There were now sixteen thousand Methodists in Kentucky, and the Church was organized and in position to go forward to even greater victories than those that crowned her efforts in the past. Four large Districts were well manned, and strong men were in charge of more than thirty circuits, with a corps of able young

men and local preachers as helpers. Many local preachers, not employed as assistants on circuits, were scattered over the State, ready for any service they could render. The congregations were divided into classes, each under the care of a leader who would look after the welfare of the souls of his class, and lead them in their efforts to save others. No more effective system of spiritual culture and evangelism was ever devised than that of early Methodism. It was an organized and disciplined force, seeking to save the lost, and nurturing young converts like a mother nourishes her child.

The Methodist membership of that day was almost wholly a converted membership. The doctrine of assurance was cardinal among early Methodists. They believed with all their hearts that when one passed from death unto life he ought to know it. They firmly believed that the wonderful gift of salvation ought so to thrill the heart of the saved that they would immediately want to tell the good news to others. Most of them could say with the Psalmist, "I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy lovingkindness and thy truth from the great congregation." Preachers and class-leaders were unwilling to allow a seeker to stop short of this conscious experience of saving grace, and they expected a glad testimony from the person who was thus saved. The six months of probation required of all before admission into full membership sifted out the merely impulsive and unstable, and gave to Methodism a converted membership, conscious of a new life in Christ, and burning with zeal to win others to a like experience.

The religious life and habits of these early Methodists are worthy of note. They prayed more than most people. Nearly all of them would pray when called on, whether in prayer- or class-meetings or in the public congregations. Very many of them had their places of secret devotions to which they resorted daily in order to commune with God. In building his mansion, a wealthy Presbyterian in Central Kentucky built a prayer-room, into which he went every day for a season of prayer. These early Methodists had but few mansions and there was but little room in their cabin homes for prayer closets; but a place in a canebrake or in the depths of a forest answered the needs of their devotional life. Dr. Hinde, the grandfather of Bishop Kavanaugh, built little bark houses at different places over his farm, which became known to his grandchildren as "grandpa's prayer houses." Valentine Cook beat a path from his home at Bethel Academy to the shelving rock on the bluff of the Kentucky river, and left the print of his knees in the ground where he daily wrestled with the Lord. Nearly every Methodist home had family prayers. Night and morning they called the children and servants about the family altar to worship. Preachers usually went to the church from their knees, and when they entered the pulpit always knelt for prayer, while the congregation almost invariably bowed for a moment of silent devotion before taking their seats. Levity and loud talking were entirely out of place in the house of God. When the congregation was called to prayer, the members kneeled down, as did the saints of God in Bible times.

The service of song was inspiring. The people sang. The singing may not at all times have been in accord with the rules, but, like the negro spirituals, it

was melody. If the books were few, the preacher "lined" the hymn, and the people sang. There were no choirs. There were no organs. In so far as we have information, the first organ to be installed in a Methodist Church in America was at Portland, Maine, in 1836. The editor of *The Western Christian Advocate* in a long editorial bitterly laments "such departures from the Discipline," and expresses himself as having thought "that there was no congregation of Methodists in the Union who would tolerate such a glaring invasion of the institutions of our Church."* Most of the preachers of that day sang, and usually led the congregations in this service. If not, some good man or woman would be selected as leader. For the most part the hymns were stately, dignified, spiritual, and expressive of deep religious emotion and profound theological truth. But the point we wish to emphasize is, that the Methodists were a singing people, a people with a "new song" in their mouths, "even praise unto God."

The doctrines held by the Methodists appealed to the common sense of the people. God was not a whimsical, heartless Being, loving and wishing the salvation of a few, and consigning all others to eternal damnation, merely because He did not will to save them. The God preached by the Methodists was a God who loved all men and "was not willing that any should perish." The reason why men were lost was because they "would not." They preached a Christ who died for all, and whose atonement was sufficient for all, *of they would only come to him*. Man, according to their teachings, when created by the Almighty, was endowed with free-

**Western Christian Advocate*, Sept. 9, 1836.

dom of choice, and it was possible for him "to choose life and live," or to choose death and perish. Christ had power to save to the uttermost all that came unto God by him. These teachings met a responsiveness on the part of men who knew that they were responsible for their sins, and that they were unsaved because they had rejected the Savior.

The organization of the membership into classes and the class-meeting were distinctive features of Methodism when the Kentucky Conference began. Attendance upon the class-meetings was obligatory. William Burke had over one hundred names stricken from the rolls of the Danville circuit for non-attendance upon the class-meetings. The coming together of small groups for the purpose of talking over their religious experiences, of praying for and exhorting one another, and of receiving instruction in the way of godliness from their more experienced leaders, was indeed a school of religious education that has never been surpassed among any people.

"But," asks the reader, "were they not emotional, and noisy? Were not the preachers vehement and loud? Were not the people given to shouting and to other demonstrations of various kinds?" In many instances, Yes. But these things were not confined to the Methodists. Indeed, the Methodists were more moderate and held their emotions under better control than some others. What the world calls "extravagances" almost invariably appear where there is deep spirituality. It was so in Bible times; it is so now. Religion stirs the emotions as few other things do; yet it is not the only thing that stirs the emotions. We have never known a camp meeting where there were as much noise and excessive demonstration as in a politi-

cal convention, nor have we seen religious fervor exceed the fervor of a horse race or a foot-ball game. Deep feeling naturally seeks to express itself through physical manifestations, and there was deep feeling on the part of the early Methodists. This fact cannot be denied, and no apologies are necessary for it. In the great revival at the beginning of the nineteenth century, shouting and physical demonstrations and other so-called extravagances, were just as common among Baptists and Presbyterians as among the Methodists. But let this be said: among these early Methodists religion was not merely an emotionality; a very high standard of ethical living was set before the people and Methodists were expected to conform their lives to these high standards.

It is true that Methodist preachers were sometimes vehement and loud. "Small thunder and bronchitis" were not uncommon among them. These natural expressions of earnestness were sometimes indulged too far, but the zeal and anxiety to win souls which were back of this vehemence could not be doubted. Then again it must be remembered that these men were laboring among an emotional and untutored people; and those who know human nature know that such a people are reached only through some display of emotionality. If those who have so persistently sought to discredit Methodism, and have so decried "*perspiration*" and "*tears*," had put a little more of these things into their preaching they would have been more successful in awakening sinners and leading men to Christ! Undoubtedly there were in those early days of our Church some fanaticism and extravagance which are to be deplored; but we of this day are in far greater danger of low temperature than of high. Freezing is more to be

feared than fervency!

Though there had been great progress in both Church and State, serving circuits in Kentucky in 1820 was still difficult and dangerous. There were still great stretches of unbroken forests through which the circuit rider must make his way as best he could. These forests were threaded with bridle paths, which frequently forked in various directions, and often a new preacher was at a loss to know which road to take. It was a custom in those days for him to carry with him a hatchet or a "marking iron" with which to blaze the trees so as to find his direction the next time he made his round. During the first year of his ministry, Bishop Kavanaugh, traveling the Little Sandy circuit, is said to have got his marks confused, and on more than one occasion took the wrong road, and got lost in the woods! The fare was hard and the accommodations poor. An old preacher who traveled a circuit in 1825, told the writer of sleeping next to the wall in a log house, where the cracks between the logs were without chinking. During the night it rained and froze as it fell. In the morning a solid cake of ice covered his beard! He also told of feasting on the flesh of a young panther, and of waiting until a man killed and dressed a hog before he could have his breakfast. In many places not only was the fare hard, but the salaries were distressingly low. In 1821, Benjamin T. Crouch, a young man who stood in the very front rank of the Conference, received in all only thirty-eight dollars for his year's work. Henry B. Bascom, for eight months on Madison circuit, received twenty-five dollars. The highest salary paid that year was paid to Peter Cartwright, \$236. Very frequently the preacher was paid in produce, or something made in the home—

wheat, corn, linen, linsey woolsey, bear skins, otter skins—all are listed as payments on the salaries of preachers in old records of the Church. Hardship and sacrifice were still the lot of the Methodist itinerant.

Few men could, for more than a few years, endure the strain upon their strength. To become an itinerant preacher in 1820 was, to many, a sure road to martyrdom. Yet, men dedicated themselves to this work, gladly enduring the afflictions and counting not their lives dear unto themselves, if they could only reach and save the lost. It was heroic. It was a magnificent devotion to a great cause. Washington and his ragged, hungry men at Valley Forge exhibited no greater heroism than did these men. The foreign mission field never required greater sacrifice or more heroic devotion than did this field in the expanding West.

As already stated, there were about thirty circuits and stations in Kentucky at the time the Kentucky Conference came into being. The State is now divided into one hundred and twenty counties. This was an average of four of our present-day counties to the circuit. But some of these circuits were much larger, having as many as thirty preaching places each. Many of these preaching places were in private houses, or halls, or schoolhouses. Courthouses were popular places of worship. Open air meetings were common when the weather would permit. Nor was there always an organized "society" where there was a preaching place. The preachers were still pioneers, and when there was an opening in any new community, a regular appointment was made in the hope that at some future time an organization could be effected. This was true in Frankfort and in other towns. There was regular

Methodist preaching in Frankfort long before there was a Methodist Church in that place. In fact there was no meeting house of any kind in the Capitol of the State until 1812, when a "union" church was built out of the proceeds of a lottery authorized for the purpose by the Legislature of Kentucky!

The following statement from Dr. Steven's *History of the Methodist Episcopal Church*, throws light upon the condition of the Church throughout the United States in 1820. He says:

The Church now advanced with increasing prosperity. The statistical exhibit of Methodism in 1820 astonished not only the Church, but the country. It was evident that a great religious power had, after little more than half a century, been permanently established in the nation, not only with a practical system and auxiliary agencies of unparalleled efficiency, but sustained and propelled forward by hosts of the common people, the best bone and sinew of the republic—and that all other religious denominations, however antecedent, were thereafter to take secondary rank to it, numerically at least, a fact of which Methodists themselves could not fail to be vividly conscious, and which might have a critical effect on that humble devotion to religious life and work which had made them thus far successful. Their leaders saw the peril, and incessantly admonished them to "rejoice with trembling." The aggregate returns show that there were now 273,858 members in the Church, with between nine and ten hundred itinerant preachers. In the sixteen years of this period there was a gain of no less than 158,447 members, and of more than 500 preachers. In the twenty years of the century the increase was 208,964 members, and 617 preachers; the former had much more than quadrupled, and the latter much more than trebled.

The General Conference which met in Baltimore, May 1, 1820, was a notable session. Several of the measures then adopted must receive brief notice in these pages as they vitally affected the work in this State. But the act which first concerns us was the act establishing the Kentucky Conference. As the reader of our first volume is aware, Kentucky had, for eight years, been divided between the Ohio and Tennessee

Conferences. So great was the growth of the work in the West that further division was imperative. The Ohio Conference had sent up a petition asking for this further division. The Committee on Boundaries recommended, and the General Conference adopted, the following:

The Kentucky Conference shall include the Kentucky, Salt River, Green River, and Cumberland Districts, and that part of the State of Virginia, including the Green Brier, and Monroe circuits, heretofore belonging to the Baltimore Conference, and the Kanawha and Middle Island circuits, heretofore belonging to the Ohio Conference.

This method of defining the boundaries by Districts and circuits, gives one a very imperfect idea of the geographical limits of the new Conference. A study of these districts and circuits reveals the fact that the newly formed Kentucky Conference embraced all the State of Kentucky, a large part of Middle Tennessee, and approximately half of the present State of West Virginia. Dr. McFerrin, in his *History of Methodism in Tennessee*, says this division "left all that part of the State of Tennessee north of Cumberland river in the Kentucky Conference; so, also, Dover and Dickson circuits, lying between the Cumberland and Tennessee rivers." The Guyandotte circuit was already a part of the Kentucky District and this, together with the four other very large circuits in West Virginia, put fully half of that State in the Kentucky Conference.

The total membership of the new Conference is given as 17,254 white, and 2,113 colored members. Of these there were in the State of Kentucky, 14,035 whites, and 1,635 colored persons.

The boundaries of the four Districts that made up the greater part of the Conference were determined chiefly by water courses. The Kentucky District em-

braced all of the State lying between the Kentucky and Ohio rivers, included the Big Sandy Valley, and reached far out into West Virginia. It extended from Carrollton, Kentucky, on the west, to the vicinity of Charleston, West Virginia, on the east. Besides the five circuits in Virginia, it included the Newport, Licking, Lexington, Mount Sterling, Hinkston, Limestone, Fleming, Little Sandy, John's Creek, and Georgetown circuits and Lexington Station.

The Salt River District, roughly speaking, included all between the Kentucky River on the north and east, and the Salt River on the south and west. It extended from Carrollton to the mouth of Salt River, at West Point, and took in the Cumberland River section about Harlan, Barboursville and Williamsburg, thus reaching entirely across the State. It included the Cumberland, Madison, Danville, Salt River, Shelby, Jefferson, Franklin, and Louisville circuits.

The Green River District lay west of Salt River, and besides the Breckinridge, Hartford, Henderson, Livingston, Hopkinsville, and Christian circuits in Kentucky, reached far enough south to take in the Red River, Dover, Dickson, and Tennessee circuits, in Tennessee.

The Cumberland District lay chiefly along the middle Cumberland River, embracing Somerset, Wayne, Goose Creek, Fountain Head, Bowling Green, Barren, Green River, and Roaring River circuits, thus covering a large territory in both Kentucky and Tennessee. From this the reader may get some idea of the location and extent of the new Conference.

The General Conference of 1820 was both interesting and exciting. Quite a number of things transpired that were of moment to our work in Kentucky. Be-

sides creating the Kentucky Conference, the Book Concern in Cincinnati was established. Prior to this time all our publishing interests were in New York; but the Book Concern in Cincinnati brought a large part of this business to the West, much to the convenience of the people of this growing section. Martin Ruter was elected Agent of the new Concern, thus bringing to the West this very extraordinary man, whom we shall frequently meet as we advance with our narrative. Our own Marcus Lindsay was the contending candidate for the new agency, and was defeated by only two votes.

The preparation of a new Hymn and Tune Book was ordered. The Hymnal which was put out in obedience to this order served the Church for many years.

Another measure evidenced the aggressiveness and forward-looking spirit of the Church. A resolution was adopted, calling upon each Annual Conference to take up the work of establishing educational institutions within its bounds. These were greatly needed. Our public school system was not then developed. There were no public high schools, and very few private schools of higher grade. It was in response to this resolution that Augusta College was brought into being.

Again, the Church was becoming *missionary conscious*. Prior to this time Methodism was itself a missionary movement. Following close upon the heels of the pioneer, the circuit rider carried the gospel to the farthest outposts established by the white man. As early as 1785, a collection was taken with which to send two preachers into Canada, and the following year fifty-four pounds were expended, a part of which was used to defray the expenses of Haw and Ogden as

missionaries to Kentucky. Work had been done among the negro slaves, and Coke, Asbury, and a few others had occasionally preached to the Indians: but no organized and systematic effort had been made by the Church as a whole to establish and maintain missions to any but our own people who had moved into new territory. In 1819, following up the work of the mulatto, John Stewart, the Ohio Conference had begun its work among the Wyandotte Indians, but this was purely a Conference enterprise and did not enlist the efforts of the whole Church. Under the lead of Bishop Coke, missionary societies had been established among the Wesleyans in England for the purpose of sending the gospel to foreign parts, and other denominations in this country were beginning work among the Indians; but the Methodist Church was only now awaking to its duty in this respect. A year before this General Conference met in Baltimore, a "Missionary and Bible Society of the Methodist Episcopal Church in America" had been organized by the Methodists in New York City. Dropping that part of the title referring to the publication of Bibles, (which work, for the time, was turned over to the American Bible Society), this General Conference approved and adopted as its own the Constitution of the New York Society, and made that Society the *Parent* Society of the whole Church. It also adopted resolutions urging that auxiliary societies be organized in each Annual Conference. The response to this was prompt and enthusiastic throughout the Church, and from that day the Methodist Episcopal Church in America has been a missionary Church. The movement was on a purely voluntary basis, no assessments or apportionments being made. All funds were raised by voluntary offerings and mem-

bership fees. The payment of two dollars a year constituted one a member of the Society, and twenty dollars paid at one time made one a life member.

This General Conference also provided that a District Conference should be held annually in each Presiding Elder's District. It was not, however, the District Conference with which we are familiar. It was rather a local preachers' Conference, composed of local preachers who had been licensed as much as two years, and concerned itself only with local preachers' affairs. Prior to this time, the power to grant and renew licenses; to recommend for local orders and for admission on trial in Annual Conferences, and to pass upon the character and conduct of local preachers, was vested in the Quarterly Conference, a body composed largely of laymen—stewards, trustees, class-leaders, etc. Many of the local preachers were men of age and experience, often having served as members of Annual Conferences, and there was a good deal of dissatisfaction because their ministerial standing was not in the hands of men of their own official grade. It was to meet this dissatisfaction that this District Conference was devised. But the plan did not work well. Local preachers themselves were not pleased with it, and later it was set aside entirely. Yet for nearly two decades all the preachers admitted into our Conferences came recommended by these District meetings of local preachers.

But the most exciting issue before the body was the ever-recurring Presiding Elder question. The Presiding Eldership has been a veritable apple of discord in American Methodism. Scarcely a session of the General Conference has been held since the Church was organized that has not had this question before it in

some form. In 1800, "Brother Ormond moved, that the yearly Conference be authorized by this General Conference to nominate and elect their own *president* elders." which motion was "negatived." In 1804, "after a long debate. the motion 'That there be no Presiding Elders,' was lost." In 1808, "the vote being taken on the motion for electing presiding elders, there were ayes, 52; nays, 73. Lost." In 1812, a more formidable effort was made to make the office elective, and was defeated by the close vote of 45 to 42. In 1816, the majority against the measure was more decisive, 63 to 38. In 1820, the question reached its acutest stage, and occasioned one of the bitterest controversies that ever occurred in a General Conference.

In this Conference, quite a large number of strong men, especially from the East, were in favor of electing the Presiding Elder in the Annual Conference, and a resolution was brought forward to this effect. A hot debate, running over several days, ensued. Much feeling was manifested, and a split in the Church seemed imminent. Finally, a committee was appointed to see if the matter could not, in some way, be accommodated. and this committee brought in what was called a compromise measure, providing that, whenever a Presiding Elder was needed, the Bishop should *nominate* three men for the place, and the Conference should *elect* one of the three to be the Presiding Elder. Under the plea that this was a compromise measure, that it would satisfy the so-called "radical" element, and thus secure peace and unity in the Church, a goodly number who were opposed to the change were induced to vote for it, and the measure was adopted.

But Bishop McKendree and Joshua Soule were yet to be heard from. On account of seriously impaired

health, Bishop McKendree was not able to remain in the Conference room, but was in the country seeking quiet and rest. Peter Cartwright tells of visiting his room immediately after the measure was adopted, and says that the Bishop wept and declared that the Church was ruined unless the action of the General Conference be changed. Joshua Soule had been elected to the office of Bishop a few days before, but had not yet been ordained. It was he who had written the Restrictive Rules limiting the powers of the General Conference, and, confident that this measure violated the third Restrictive Rule, felt that he could not conscientiously carry out the unconstitutional measure, and promptly notified the Conference to this effect. Bishop McKendree returned to the city, called the other Bishops together, and declared to them his opinion that the enactment was unconstitutional. Bishop Roberts was of the same opinion. "Bishop George chose to be silent." McKendree then took up the matter with the General Conference, and, according to the statement of Jacob Young,

At the request of Bishop McKendree, the Conference resolved itself into a committee of the whole, and the Bishop took the floor as a debater, and advanced such arguments as no one attempted to answer. At the close of Bishop McKendree's speech, a motion was made by some one voting in the majority, to reconsider the vote by which the resolution passed the General Conference. This was powerfully resisted by some of the strongest men on the floor, and when they found it would prevail, they left the house and broke the quorum. It was a most trying hour for the Conference. The next day the subject came up again, and several of the members who were in favor of a reconsideration, being absent when the vote was taken, it was a tie . . . and the motion was lost.

It was now fully ascertained that there was a clear majority opposed to the resolution, and they were determined not to be over-ruled by the minority, therefore they moved to suspend the resolution for four years. This raised such a tumult that the vote could not be taken. During the confused scene a brother took his pencil and paper, passed through the whole Conference,

receiving all the names that were in favor of suspension, and while there were three or four on the floor speaking at the same time, he held up his paper, and cried with a loud voice, "Here are forty-seven names in favor of suspension!" This stilled the tumult, and the members all resumed their seats. The vote was then taken, and passed by a large majority. Bishop Soule tendered his resignation, which was accepted—the Journals were read, and the Conference adjourned sine die.

Peter Cartwright, who was a member of this General Conference and an active participant in the controversy, confirms these statements of Mr. Young. He says:

Motion after motion was made, and resolution after resolution was introduced, debate followed debate, for days, not to say weeks. . . . Finally, they (the "radical" element) concentrated all their arguments to make presiding elders elective; but on counting noses, they found we had a majority, though small; and rather than be defeated, they moved for a committee of compromise. Strong men from each side were chosen; they patched up a sham compromise, as almost all compromises are, in Church and State. The committee reported in favor, whenever a presiding elder was needed for a District, the Bishop should have the right to nominate three persons and the Conference have the right to elect one of the three. . . . This report having passed, the radicals had a real jubilee. It was the entering wedge to many other revolutionary projects; and they began to pour them in at a mighty rate. . . . In the meantime, I visited the room of Bishop McKendree, who was too feeble to preside in the Conference. He wept, and said this compromise would ruin the Church forever if not changed, and advised that we make a united effort to suspend these rules or regulations for four years, and we counted the votes, and found we could do it, and introduced a resolution to that effect. And now the war began afresh, and after debating the resolution for several days, the radicals found that if the vote was put we would carry it, and they determined to break the quorum of the house, and for two or three times they succeeded. Bishop Roberts at length rebuked them sharply, and said, "If you cannot defeat the measure honorably, you ought not to do it at all. Now," said he, "keep your seats and vote like men." This awed several of them, and they kept their seats; the vote was put and carried, and these obnoxious rules were suspended for four years.

Thus for the time being, the General Conference disposed of one of the most irritating questions that ever came before it. But it was only for a time. The

"suspended resolutions" were before two subsequent General Conferences, and were, together with other "reform" measures, the occasion of the organization of the Methodist Protestant Church in 1830. We shall meet with the question again and again. The Church is still tinkering with it. The present generation should know something of the history of this perennial controversy. The movement to make the Presiding Elder subject to election by the Annual Conference was clearly unconstitutional and subversive of a fundamental principle which underlies all ideas of responsibility. Under our system of government, Bishops are amenable to the General Conference, and are the only persons responsible to that body for the administration of its laws and the carrying out of its program. The General Conference has no other agents whom it can hold responsible for these things. There is no one else to exercise a general superintendency throughout the Church. From the beginning, long before the delegated General Conference was provided for, the Bishops had exercised this general superintendency by means of the presiding elders. The Bishops were few in numbers, and clearly they could not personally be in every part of the expanding Church to see that the rules and regulations of the General Conference were carried out. They could do this only by means of agents who were responsible to them. The presiding elder was the Bishop's agent. Appointed by the Bishop, he was expected to do in his District exactly what the Bishop would do if present. He was responsible to the Bishop for his administration, and thus the Bishop could be held responsible to the General Conference. One cannot justly be held accountable for the acts of one whom he has not appointed his agent and who is not respon-

sible to him. To transfer the power of appointment from the Bishop to the Annual Conference clearly makes the Presiding Elder the agent of the Annual Conference and not of the Bishop, and the General Conference cannot hold the Bishop responsible for the administration, in the Districts, of persons who are not responsible to him. This "changes the plan of our itinerant general superintendency,"—a plan which had been in operation for twenty-four years when the third Restrictive Rule was adopted, which forbids the delegated General Conference from doing this. According to McKendree's view, this breaking down the constitution of the Church would destroy the whole system of the Church's government.

An incident or two occurring about this time must close this chapter. Every Kentuckian is familiar with the name of Simon Kenton. As one of our great old pioneers, he ranks next to Daniel Boone. While Henderson and Harrod were founding Boonesboro and Harrodsburg, Kenton and his companion, Thomas Williams, were planting corn in Mason county. They cleared a piece of ground not far from Maysville, planted corn, and it is claimed that, "as a result of this planting, Kenton and Williams ate the first roasting-ears ever grown and eaten in Kentucky by white men." Kenton later established "Simon Kenton's Sation," three miles southwest of Maysville, and became the most renowned Indian fighter and protector of the whites in that part of the State. In his Autobiography, James B. Finley says: "He was truly the master spirit of the times in that region of country. He was looked up to by all as the great defender of the inhabitants, always on the *qui vive*, and ready to fly at a moment's warning to the place of danger, for the protection of

the scattered families in the wilderness. Providence seems to have raised up this man for a special purpose; and his eventful life, and the many wonderful and almost miraculous deliverances, in which he was preserved amid the greatest perils and dangers, are confirmatory of the fact that he was a child of Providence."

While everybody knows of Simon Kenton, the pioneer, not so many know of his religious experience. The old man had removed to Ohio and settled in, or near, Urbana. In the fall of 1819, he attended a camp meeting on the waters of Mad River, where he was gloriously converted. Finley tells the story as follows:

Simon Kenton was the friend and benefactor of his race, and lived respected and beloved by all who knew him. In the latter part of his life he embraced religion; and it may not be improper here to relate the circumstances of his conversion. In the fall of 1819, Gen. Kenton and my father met at a camp meeting on the waters of Mad river, after a separation of many years. Their early acquaintance in Kentucky rendered this interview interesting to both of them. The meeting had been in progress for several days without any great excitement until Sabbath evening, when it pleased God to pour out his Spirit in a remarkable manner. Many were awakened, and among the number were several of the General's relatives. It was not long till their awakening was followed by conversion. The old hero was a witness to these scenes. He had faced danger and death in every form with an unquailed eye and unflinching courage, but the tears and sobs of penitence, and the outbursts of rapturous joy from "souls renewed and sins forgiven," proved too strong for the hardy veteran and the tear was seen to kindle the eye and start down the furrow of his manly cheek.

On Monday morning he asked my father to retire with him to the woods. To this he readily consented, and, as they were passing along in silence and the song of the worshipper had died upon their ears, addressing my father he said: "Mr. Finley, I am going to communicate to you some things which I want you to promise me you will never divulge." My father replied, "If it will not affect any but ourselves, then I promise to keep it forever." By this time they were far from the encampment in the depths of the forest. They were alone; no eye could see them and no ear could hear them, but the eye and ear of the great Omnipresent. Sitting down on a log, the General com-

menced to tell the story of his heart and disclose its wretchedness; what a great sinner he had been, and how merciful was God in preserving him amid all the conflicts and dangers of the wilderness. While he thus unburdened his heart and told the anguish of his sin-stricken soul, his lip quivered and the tears of penitence fell from his weeping eyes. They both fell to the earth, and, prostrate, cried aloud to God for mercy and salvation. The penitent was pointed to Jesus as the Almighty Savior; and after a long and agonizing struggle, the gate of eternal life was entered, and

"Hymns of joy proclaimed through heaven
The triumphs of a soul forgiven."

Then from the old veteran, who immediately sprang to his feet, there went up a shout toward heaven which made the woods resound with its gladness. Leaving my father he started for the camp, like the man healed at the Beautiful Gate, leaping, and praising God, so that the faster and farther he went, the louder did he shout glory to God. His appearance startled the whole encampment; and when my father arrived, he found an immense crowd gathered around him, to whom he was declaring the goodness of God, and his power to save. Approaching him, my father said, "General, I thought we were to keep this matter secret!" He instantly replied, "O, it is too glorious for that. If I had all the world here I would tell of the goodness and mercy of God."

Finley adds: "At this time he joined the Methodist Episcopal Church, and lived a consistent, happy Christian, and died in the open sunshine of a Savior's love." In a semi-centennial sermon preached before the Kentucky Conference of the M. E. Church, at Maysville, Kentucky, September 30, 1881, Rev. John G. Bruce relates this affecting incident concerning Simon Kenton. Said he:

In 1833, I attended a camp meeting in Logan county, Ohio, at which were about one hundred and fifty Wyandotte Indians; among them Mononcue, a local preacher. Special services were held for them in the afternoons. The communion was administered at 3 o'clock on Sabbath, at the close of which Mononcue was asked to make an address to the white people. This had to be done through an interpreter. Sitting in the pulpit was General Simon Kenton, an old man, leaning on his staff, and carrying on his body the scar of many a wound received at the hands of these red men, who had tracked him in blood and by him been tracked in blood. Mononcue spoke in a somewhat elevated and nervous style, of the influence of the gospel, and its happy

effects upon those who embraced it. Turning with a grand abruptness to the women seated on his left, he said, "The time was, my white sisters, when you trembled at the sound of Mononcue's step. It was well! for Mononcue came with tomahawk and scalping knife, knowing only the war-song and dance; but these men, (turning to the preachers behind him) found us in the depths of my native forest, worshipping in the temples of my fathers; they told me of the cross of Christ by which the enmity of man to man is destroyed. I ran to that cross and buried the tomahawk and scalping knife, and today you greet Mononcue as a brother!" General Kenton, who was all attention, bathed in tears, sprang to his feet shouting, "What hath God wrought! Who could have thought it!" caught Mononcue in his arms, and these old warriors, who had each struggled on the plains, or in the copse for each other's life, subdued by the truth, stood in tender embrace, "reconciled by love divine."

It was while returning from the General Conference of 1820 that Peter Cartwright had one of those unique experiences that could occur with no one else. He and Jesse Walker were traveling together making the journey from Baltimore on horseback, and had spent the night at Crab Orchard, Kentucky. The next day they separated, Walker going into Tennessee to visit some friends, and Cartwright continuing his journey toward his home in Christian county. We shall let him tell the story:

Saturday night came on and found me in a strange region of country, and in the hills, knobs, and spurs of the Cumberland Mountains. I greatly desired to stop on the approaching Sabbath, and spend it with a Christian people; but I was now in a region of country where there was no gospel minister for many miles around, and where, as I learned, many of the scattered population had never heard a gospel sermon in all their lives, and where the inhabitants knew no Sabbath, only to hunt and visit, drink and dance. Thus lonesome and pensive, late in the evening I hailed a tolerably decent house, and the landlord kept entertainment. I rode up and asked for quarters. The gentleman said I could stay, but he was afraid I would not enjoy myself very much as a traveler, inasmuch as they had a party meeting there that night to have a little dance. I inquired how far it was to a decent house of entertainment on the road; he said seven miles. I told him if he would treat me civilly and feed my horse well, by his leave I would stay. He assured me I should be treated civilly. I dismounted and went in. The people collected, a large company. I saw there was not much

drinking going on.

I quietly took my seat in one corner of the house, and the dance commenced. I sat quietly musing, a total stranger, and greatly desired to preach to this people. Finally I concluded to spend the next day (Sabbath) there, and ask the privilege to preach to them. I had hardly settled this point in my mind, when a beautiful, ruddy young lady walked very gracefully up to me, dropped a handsome courtesy, and pleasantly, with winning smiles, invited me out to take a dance with her. I can scarcely describe my thoughts or feelings on that occasion. However, in a moment I resolved on a desperate experiment. I rose as gracefully as I could; I will not say with some emotion, but with many emotions. The young lady moved to my right side; I grasped her right hand with my right hand while she leaned her left arm on mine. In this position we walked on the floor. The whole company seemed pleased at this act of politeness in the young lady, shown to a stranger. The colored man, who was the fiddler, began to put his fiddle in the best order. I then spoke to the fiddler to hold a moment, and added that for several years I had not undertaken any matter of importance without first asking the blessing of God upon it, and I desired now to ask the blessing of God upon this beautiful young lady and the whole company, that had shown such an act of politeness to a total stranger.

Here I grasped the young lady's hand tightly, and said, "Let us all kneel down and pray;" and then instantly dropped on my knees, and commenced praying with all the power of soul and body I could command. The young lady tried to get loose from me, but I held her tight. Presently she fell on her knees. Some of the company kneeled, some stood, some fled, some sat still, all looked curious. The fiddler ran off into the kitchen, saying, "Lord a marcy, what de matter? What is dat mean?"

While praying some wept, and wept out loud, and some cried for mercy. I rose from my knees and began an exhortation, after which I sang a hymn. The young lady who invited me on the floor lay prostrate, crying for mercy. I exhorted again. I sang and prayed nearly all night. About fifteen of that company professed religion; our meeting lasted next day and next night, and as many more were powerfully converted. I organized a society, took thirty-two into the Church, and sent them a preacher. My landlord was appointed leader, which post he held for many years. This was the commencement of a great and glorious revival of religion in that region of country, and several of the young men converted at this Methodist preacher dance became useful ministers of Jesus Christ.

It goes without the saying that only a Peter Cartwright could carry through such a "desperate experiment." To have attempted such a thing would have been, in any other man, the very acme of folly. But

Peter was a psychologist. He correctly estimated his crowd. He says himself that "in some conditions of society I should have failed; in others would have been mobbed; in others I should have been considered a lunatic." But in a community like this, the people unsophisticated, impressionable, and not gospel hardened, such a bold and unexpected attack on the sinful, carried out by a masterful man like Cartwright, might hope for success. But without a strong conviction of divine leadership, we would not advise any other man to try the experiment.

CHAPTER II

THE CONFERENCE GETS GOING

There was no session of the Kentucky Conference held in 1820. The act creating this Conference was passed on May 18th, and the General Conference adjourned on May 27, 1820. According to a principle long recognized among us, an act of a General Conference, unless it is specifically stated otherwise, becomes effective upon the adjournment of that Conference.* According to this principle, the Kentucky Conference was a separate entity after May 27, 1820. Evidently Bishop Roberts, who presided over the Ohio Conference in August that year, so regarded it, for the Ohio Conference took no account, either in its statistics or in its appointments of the territory that had been transferred from it to form a part of the Kentucky Conference. But, on October 4th, a session of the *Tennessee Conference* was held at Hopkinsville, Kentucky, which took jurisdiction over all the territory assigned to both the Tennessee and Kentucky Conferences. McFerrin in his *History of Methodism in Tennessee*, tells us that,

No Bishop being present, Marcus Lindsay was elected President, and conducted the deliberations with ability and impartiality, for which he received a vote of thanks. This, let it be remembered, was in the autumn of the same year in which the General Conference resolved to divide the Tennessee Conference into two. All the members met at Hopkinsville, according to previous appointment. The question arose as to the legality of the meeting, some one introduced a resolution that those preachers who intended to identify themselves with the Ken-

*The Episcopal Decision, made in 1879, that "A General Conference law becomes effective, not from the time of its passage, but from the adjournment of the General Conference," did not establish, but only gave legal expression to, a principle that has long been recognized

tucky Conference should meet in a body to themselves. This resolution was overruled by the President, and the business was conducted as usual. . . . Several efforts were made to organize a Kentucky Conference, or to ascertain who would constitute the new Conference or where it should be held, but the President and a majority were firm, and held the body together till the hour of adjournment, reading out the appointments for each Conference as though nothing had transpired to change the boundaries. The Conference proceeded to fix by ballot the place of holding the next session of the Tennessee Conference, but the President fixed the place of holding the Kentucky Conference.—McFerrin's History, Vol. III, P. 180-181.

There are some errors in this statement which need not be pointed out here. At this distance and in the light of present-day usage, some of the things done seem high-handed and wholly without warrant of law. The Minutes show that it was a session of the *Tennessee Conference*, not a joint session of the two. Yet the President appointed preachers who were not, and never had been, members of the Tennessee Conference, to charges that were not, and never had been, a part of that Conference! He also assumed control over territory that had belonged to the Baltimore Conference. Together with two or three circuits that were already a part of the Kentucky District he made a new District out of the circuits that had hitherto belonged to the Ohio and Baltimore Conferences and called it the Kanawha District. It was unfortunate that no Bishop was present at this session. McKendree's health was such that he could not be there, and Bishops Roberts and George, traveling as they did on horseback, could not reach all the Conferences. They were all present at the session held in Lexington in 1821, and very kindly corrected the administration of President Lindsay at other points, but did not pass on the legality of the Hopkinsville session.

Some things done at this Conference at Hopkins-

ville demand our attention. What is known as "Jackson's Purchase" had been added to the territory of the United States but a short while before, and, by resolution, the President was instructed to send two missionaries into this field, one of them to fall hereafter into the Tennessee, and the other into the Kentucky Conference. He appointed Lewis Garrett, Jr., who at the end of the year fell into the Tennessee Conference; and Hezekiah Holland, who fell into the Kentucky Conference. For some reason Holland did not go to the mission, and Benjamin Peeples was sent in his place. (Memoir of Benjamin Peeples, General Minutes,, 1883).*

Steps were taken leading to the organization of a Missionary Society in the Tennessee Conference, but no move was made toward forming one in the Kentucky Conference until the next year.

In response to the resolutions of the General Conference requesting that educational institutions be established, the Presiding Elders of the Tennessee Conference were instructed to "make inquiry with respect to the most eligible site for erecting a seminary," and to take other steps necessary to founding such an institution. A committee was appointed "to confer with the trustees of Bethel Academy, at Nicholasville, Jessamine county, Kentucky," and instructed "to enter into such measures as may seem best in their judgment, to employ a teacher as soon as the present session concludes." John Metcalf, who had been Principal of Bethel Academy, who had removed its furnishings to

*Benjamin Peeples was the father of five sons who were Methodist preachers, and three of his wife's brothers, who grew up in his home, were also Methodist preachers. Two of his sons, John R. Peeples and Samuel W. Peeples, were for many years members of the Kentucky Conference.

Nicholasville, and had been teaching there for more than seventeen years, died only a few weeks before this. Evidently this was a move to recover, if possible, the control of the school. But nothing came of it.

At this session thirty-one preachers were received on trial—"thirteen from Kentucky, thirteen from Tennessee, and five from Virginia." Sixteen of these were sent into the territory of the Kentucky Conference. Some of these did not remain long. At the end of one year on the Licking circuit, John Evans was charged with unfaithfulness and partiality in the administration of discipline, and, though exonerated by a committee, he requested and received a discontinuance. William Martin, after a year on the Madison circuit, was discontinued at his own request. The Minutes of 1821 contain the following record: "Allen B. Dillard, having married during the course of the past year, and having changed his dress and conduct for the worse, it was moved and seconded that Brother Dillard be reproved by an address from the secretary, stating the disapprobation of this Conference to the above conduct. Voted and carried. Brother Dillard was discontinued." He was one of those admitted at Hopkinsville, and had served the Danville circuit during the year.

David Gray was a most exemplary and promising young man. He came into the Conference from the church at Maysville and was assigned to the Franklin circuit, in Franklin county. He was then sent for two years to the Guyandotte circuit, in Virginia, but on May 21, 1823, he died in great peace and in joyous hope of eternal life.

Aquila Sampson traveled the Cumberland and Hartford circuits, but, in 1823, there was some trouble

over an account for books he had sold, and further charges being preferred against him, he was expelled.

Isaac Reynolds labored in the Kentucky Conference three years on the Little Sandy, Big Kanawha, and Middle Island circuits, all in what is now the Western Virginia Conference; then was transferred to the Pittsburgh Conference, where he was acceptable and useful until 1830, when he located.

William Young was admitted, and traveled successively the Salt River, Cumberland, and Middle Island circuits, but unable to stand the strain of such hard itinerating, located. He was readmitted in 1824, and assigned to the Shelby circuit; but on August 5, 1825, an attack of bilious fever ended his useful career. His last words were, "Glory to God!"

At this session, two brothers, from what is now Allen county, sought admission—William M., and John W. McReynolds. They were sons of Robert and Mary McReynolds, a most excellent couple who came from Virginia about 1804, and adopted Allen county as their home. The sons had been converted during the great revival which swept that section of Kentucky and Tennessee in 1818 and 1819. Both were superior men, polished in manners, popular both in and out of the pulpit, zealous, and highly useful. William McDaniel McReynolds, elder of the two, was a man of excellent character and of fine ability, but possessed a roving disposition which prevented his achieving the best results in his ministry. He was sent this year to Christian circuit as the colleague of Peter Cartwright. The next year he was at Middle Island, in Virginia; then he was assigned to Blue River, in Indiana; then to Mount Carmel, Illinois; thence back to Kentucky, where he traveled successively the Danville, Hinkstone, and Lit-

tle Sandy circuits. He then was assigned to Hopkinsville station, then to Shelby circuit, then to Bardstown station. He remained in charge of Bardstown for two years. After a year on the Salt River circuit, he was, in 1832, appointed Superintendent of Bardstown Female Academy. He located in 1833, and emigrated to Ohio. After a few years here, he went to California, then back to Kentucky, where he had charge of a girls' school at Glasgow. After this he returned to Ohio, re-entered the Conference, was sent to Portsmouth, where he died suddenly, March 4. 1868. The late Rev. Hiram Baker, who was his colleague on the Little Sandy circuit, once gave the writer the following account of the man:

William McReynolds was a most agreeable man, very popular both in and out of the pulpit. He was well educated, a fine preacher, and had traveled about seven years. He had been tossed about quite a good deal, having already preached in five different States. While in Indiana, one of his preaching places was at the home of Bishop Roberts. When at home the Bishop was one of the best listeners he ever had; simple as a child, and receiving the gospel with eager gladness. He wept and prayed and enjoyed the services as any other Christian might. While in Kentucky, McReynolds married, near Frankfort, a most accomplished lady, then moved to Hillsboro, Ohio, where he started a high school. While here he was elected County Treasurer. But he unfortunately engaged in some legitimate speculation, used some of the County's money, and lost. He very promptly made acknowledgments and explained the situation. No one accused him of intentional wrong, or offered to prosecute him. On the contrary, they accepted his offer to go to California, make the money, and pay it back. This he did, paying every cent that was due. During the Civil War, he entered the Union Army as Chaplain, and was captured at Harper's Ferry. After getting back home, he re-entered the Conference and was sent to Portsmouth. Not long after reaching that place, he preached three times on Sunday, seemingly in good health. That night he was taken ill, and died before morning.

The younger brother, John W. McReynolds, spent his first year in the itinerancy on the Little Sandy circuit, which lay in the northeastern part of the

State, embracing Greenup, Carter, Boyd, and other counties in the Big Sandy Valley. The next year he was on the Goose Creek circuit, in Tennessee, but was compelled to locate at the end of that year. He removed to Illinois, which was at that time a sort of Mecca for many Kentuckians, re-entered the Conference in that State, and served various charges there and in Indiana until 1841, when he was again granted a location. He took up his residence at Paris, Illinois, where he remained until his death in 1848. His labors were characterized by fervency and zeal, and he was the instrument of accomplishing much good.

But little is known of Henry Gregg beyond the fact that he was admitted this year, served successively the Cumberland, John's Creek (in Big Sandy Valley), Bowling Green, Somerset, and Wayne circuits, and located in 1825.

Luke P. Allen was a man of good, ordinary ability, "earnest, zealous and useful, exemplifying in his life the religion he professed." He filled acceptably his assignments to Barren, Newport, Little Sandy, Goose Creek, and Greenville circuits, then was compelled to superannuate. Living in the bounds of the Goose Creek circuit not far from the Kentucky-Tennessee line, he remained a superannuate until 1837, when, the Conference, having disapproved of his selling a slave to "a common slave-trader," he asked for and received a location. Hiram Baker, referred to above, was converted under his ministry while on the Little Sandy circuit. He describes him as "a Tennessean by birth, tall, pale, a powerful exhorter, and a very useful man."

Another who was admitted this year gave sixteen years of faithful service to charges in what is now the

Kentucky and Louisville Conferences—chiefly the latter. John Denham is described as “a plain but useful minister of the gospel.” He was gifted in exhortation and prayer. Nearly all these old preachers could exhort, and they could pray—facts which account, in large measure, for their success in winning souls. Before entering the Conference, Denham rendered very effective service as a local preacher in the great revival in Southern Kentucky and Northern Tennessee in 1818-19. After serving sixteen years, he was superannuated, and died, in Hart county in 1843.

Esau and Elisha Simmons were brothers, from Bullitt county, Kentucky. Esau was received at this Conference and assigned to the Shelby circuit. He continued to travel until 1826, when he was superannuated, and continued in this relation until 1838, when he located. Redford says that Elisha Simmons was received at the same time with his brother, but we do not find his name on any list of those received at this time, and various references to him in the manuscript Journal of the Kentucky Conference clearly indicate that he was received at an earlier date. We have but little information concerning him.

Blachley C. Wood this year served the Roaring River circuit, lying in Tennessee, but a part of the Kentucky Conference. He then traveled the Somerset, Barren, Bacon Creek, and Green River circuits, was superannuated for two years, and then appointed to the Christian circuit. At the end of one year on that charge, his health completely failed. He remained a superannuate until 1835, when he located. After this we lose sight of him, and do not know where he lived or when he passed to his reward.

A name once very familiar to the Methodists of

Kentucky is that of Milton Jamison. We are not informed as to his early life, but he was a member of the class admitted in 1820, and his first charge was Middle Island, in Virginia. In 1821, he was sent to Danville circuit. Here he was married to Miss Light, and though he was afterwards preacher in charge of Maysville station, Mount Sterling, Lexington, and Greensburg circuits, a large part of his ministry was spent in the vicinity of Danville. Redford says:

Mr. Jamison was not a great preacher, yet all the ability he possessed was at his command, and at any moment could be brought into requisition. As a polemic, he took rank with the ablest men in the Church. During the latter years of his ministry in Kentucky, Campbellism was exerting every effort to entrench itself in the confidence of the people. Boasting of victories won in other quarters, the evangelists of that Church, with unsparing hand, made Methodism the subject of their most bitter denunciations. They held up to public ridicule the doctrine of divine influence, and spoke of "the witness of the Spirit" as a delusion; the "mourner's seat," the "altar of prayer," the prayers and tears of penitent sinners for mercy, the great doctrine of justification by faith in the merits of the Redeemer, were all made the subjects of bitter invective. With this controversy no man was more familiar than Mr. Jamison, and no preacher in Kentucky did more to break the power and influence of Campbellism in his day than he. He met in debate the evangelists of that denomination, whenever an opportunity offered, and on every occasion gained a decisive victory. He published a small book on Campbellism, that found its way into every county in the State, that did much to stay its tide. In controversy he was always calm and self-possessed, and so overpowering in argument, that long before he left Kentucky, no one, even among the ablest champions, would risk a discussion with him.

The book on Campbellism was bound in blue cloth, and was known as "the Blue Pill." Jamison held a debate with "Raccoon" John Smith in Mount Sterling, and another with a man in Western Kentucky, the notes of which we have read. His discussion of the mode and subjects of baptism contained about all that later disputants used in their debates upon these sub-

jects. A series of articles in *The Gospel Herald* in 1830-31, presents very strongly the whole subject of baptism from the Methodist viewpoint.

In 1838, Jamison located and went to Iowa. He was for three years a member of the Iowa Conference of the M. E. Church, but in 1847, he transferred his membership to the Missouri Conference of the M. E. Church, South, and was appointed to Glasgow station. The next two years he was assigned to Weston, but after a year and a half here, he yielded to the excitement over the finding of gold in California, and started with his family across the plains to that State. While on the plains in Kansas, and while gathering fuel to replenish the camp fire. "he was accidentally shot by a pistol falling from his own bosom, and died of the wound on the 30th of May, 1850, and was buried some fifty miles east of Ft. Laramie."

It is not often that emotions excited by some catastrophe or convulsion of nature, are lasting. In 1811, there was a series of earthquakes along the Mississippi River, which caused great excitement and alarm among the people.* Peter Cartwright tells us that, during the year of excitement occasioned by these earthquakes, hundreds united with the Methodist Episcopal Church, many of them sincere, but many who were moved simply by fear, soon fell away. One boy, Benjamin Drake, was awakened by the earth's tremors to a sense of his need of a Savior. Though not con-

*My wife's grandfather, Rev. George Strother, had begun to burn brick for a new residence. So many brick houses were damaged by these earthquakes that he changed his plan and erected a heavy frame building, most of the timbers being hewed out with a broad axe. Reel Foot Lake was formed by these convulsions, and the course of the Mississippi River was, in places, changed several miles.

verted for some years afterwards, he was never able to shake off the conviction by which he was then seized. Born in North Carolina, he removed with his parents to Muhlenburg county, Kentucky, when only a child, Licensed to preach when barely nineteen, he rode the Henderson circuit under appointment of the Presiding Elder until the Conference of 1820, when he was received on trial and sent to the Fountain Head circuit with Rev. Samuel P. V. Gillispie. His health was poor, and at one time during the year "he went home to die." Recovering in some measure, in the fall of 1821, Bishop George took him and John R. Lambuth (grandfather of Bishop Walter R. Lambuth) with him to Mississippi. Here his health was restored. He filled some of the most important stations in the Mississippi Conference, and built the first Methodist Church ever erected in New Orleans. "From this time forward, until his death, Mr. Drake's history is the history of the Mississippi Conference." In 1828, he was made President of Elizabeth Female College, the first Methodist school established in Mississippi. In 1852, the degree of D. D. was conferred on him by Centenary College, and he was subsequently elected President of that institution. He was a delegate to every General Conference for thirty years, and stood in the first rank as a member of that body. "Dr. Drake was one of the finest specimens of a true Methodist minister. In person he was tall, commanding, and of fine appearance. In social manners he was warm, generous, and friendly, and exceedingly popular both in and out of the Church. His piety, from first to last, was of the most substantial and unfaltering character. In the pulpit he was precise and dignified, his sermons being always edifying and apostolic." A son, Rev. W. W. Drake, was an

honored member of the Mississippi Conference, as was a grandson, Dr. W. W. Drake, Jr.

One other name is found in this list with which we shall become quite familiar as we go forward with this history. We refer to the name of Edward Stevenson. We shall give but a brief sketch of him here as we shall have occasion to refer to him so frequently hereafter. He was the son of Thomas and Sarah Stevenson, and was born in Mason county, Kentucky, October 3, 1797. It was in his father's home, in Simon Kenton's station, in 1786, that Benjamin Ogden offered up the first prayer ever offered by a Methodist itinerant at a family altar in Kentucky. His father and mother were converted under the ministry of Robert Strawbridge, in Maryland, and were members of the first society organized in America. In their cabin home Ogden organized the first Methodist Society in Northern Kentucky.

Edward Stevenson was converted when about fifteen years of age, and before he attained his manhood, was licensed to preach. His first sermon was delivered in his fathers' house. That was the regular preaching place for the small society in that community, and on this occasion the people had gathered for a prayer meeting. For some reason no one was present who was in the habit of leading the services, and an irreligious man insisted on young Stevenson preaching. He did so, and seven persons were converted in that service. In 1820, he was admitted on trial and appointed to Lexington circuit with Nathaniel Harris as his senior, and with Samuel Demint as a colleague. Though he met with the usual tribulations of a young preacher, his rise in the Conference was rapid. He was stationed in most of the leading towns in the State

—Mount Sterling, Harrodsburg, Danville, Hopkinsville, Russellville, Bowling Green, Shelbyville, Frankfort, Maysville, Lexington, and Louisville. All these shared his excellent ministry. Preachers remained but one or two years in a place in those days, and the fact that he served in so many places was not at all to his discredit. He was a member of the General Conference of 1844, and also of the Louisville Convention which established the Methodist Episcopal Church, South, in 1845. In 1846, he was elected Missionary Secretary and Assistant Book Agent, and for four years was in charge of the Book Depository in Louisville. In 1850, he was again elected Assistant Book Agent, and four years later was given full charge of the Publishing House at Nashville. In 1858, he accepted the Presidency of the Russellville Female Institute, afterwards Logan College, and remained in charge of this institution until his death, July 6, 1864. Few men have given the Church more valuable service than he. As his name will occur frequently in connection with events to be related in this narrative, we leave him for the present.

This year, 1820, a man came into the territory of the Kentucky Conference who had been received on trial in the Ohio Conference the previous year, and who became one of the leaders of our Conference. As stated in his memoir, "his history is identified with the history of Methodism, Christianity, Morals, and Education for thirty-seven years." We refer to Benjamin T. Crouch. He was born in Delaware, July 1, 1796. His father, who had emigrated first to Maryland, then to Pennsylvania, had died before Benjamin was ten years of age, "leaving a widow with eight children to bring up under the disadvantages of cheerless poverty." Mr.

Crouch joined the Methodist Church as a seeker in May, 1816, and was happily converted in August following, while attending a camp meeting in Ohio. He was licensed to preach in April, 1819, and immediately commenced his itinerant career under the direction of the Presiding Elder, on Whitewater circuit. "As he had no horse, he started on foot with his saddle-bags on his arm, containing part of a Bible, a hymn book, and a few articles of clothing, but glowing with an intense desire for the salvation of his fellow-men." In 1819 he was admitted on trial and appointed to the Oxford circuit. In 1820, he transferred to Kentucky Conference territory and was sent to the Little Kanawha circuit in Virginia. Religious, zealous, a hard student, he rose rapidly in the Conference, and was soon filling leading appointments. He was not a strong man physically; was tall and very thin, and many jokes were current concerning his skeleton-like appearance. Yet he gave more than twenty years to the presiding eldership, was pastor of several leading stations of the Conference, was a member of seven General Conferences, and of the Louisville Convention in 1845. At the Conference of 1855, he made this notation in his diary: "This is the thirty-fifth session of the Kentucky Conference I have attended; have never been absent, or got to Conference too late, or left too early. Never was absent from Conference business but once, and then only for fifteen minutes, to have a tooth extracted." After his superannuation in 1856, he conducted a school at Goshen, Oldham county, for two years. He died suddenly from a stroke of apoplexy, April 26, 1858, while on his knees in prayer. His remains rest in the cemetery at LaGrange, Ky.

In Methodist parlance, the word *circuit* indicates

a group of congregations or preaching places, under the pastoral care of one minister, called *the Preacher in Charge*. Where the circuit is composed of a large number of preaching places, the preacher in charge is frequently given one or more assistants, called *junior preachers*, who labor under the direction of their *senior*. The word *station* indicates a single congregation, served by a minister who devotes all his time to that congregation. The Methodists have always found the circuit system very effective in promoting the work of the Lord. Under it, every itinerant preacher is furnished constant work; he has no idle time while hunting a pastorate or awaiting a "call." Then again, it enables him to cover more ground and preach in more places where the gospel is needed than any other system. Further, it gives every church, even the weakest, a pastor and regular services the year round. For many years the Church was so committed to this system that it was very slow in getting away from it and establishing *stations*. Until 1820, there was but one station in the Kentucky Conference, and that was small. Lexington was a station, and had only 113 white, and 70 colored members. Lexington circuit, which lay around the city, had a membership of 811 whites and 317 blacks. For some time the work in Louisville was conducted on the circuit plan. When there were as many as five or six preaching places, a preacher in charge, with two or more assistants, was sent to the city and expected to supervise the whole work. At the end of the year 1820, however, Louisville had a very small membership—only 88 white and 95 colored members,—the colored membership outnumbering the white. At this Conference of 1820, Hopkinsville was made a station, with Andrew Monroe

as the pastor, as was Maysville, under the ministerial care of Burwell Spurlock.

Of the circuits lying in the State of Kentucky, two, the Little Sandy and the John's Creek, covered all the eastern end of the State. This embraced the whole of the Big Sandy Valley, together with Greenup, Carter, and Elliott counties. In after years, this section became a Methodist stronghold, and was the home of some of the leading Methodist families in Kentucky. A mere mention of some of these families will show what a large contribution this section has made to Methodism. The list is by no means complete when we mention the Moores, Mayos, Mayses, Hagers, Auxiers, Stewarts, Prestons, Savages, Rices, Burnses, Howeses, Leslie, Cecils, Poages and the Deerings. While the Kentucky Conference sent many of its preachers into the Big Sandy Valley, quite a number of Methodist preachers have come out of that section to enrich the Church. The Deering brothers, Richard and Seriah, and George B. Poage came into the Kentucky Conference, while Samuel E. Hager has been one of the best missionaries of the M. E. Church, South, in Japan. Into the Western Virginia Conference have gone from this section, Rev. Zephaniah Meek, founder and editor of *The Central Methodist*; James Harvey Burns, J. H. Hager, John W. Hampton, and others; while the Kentucky Conference of the M. E. Church has received Charles J. Howes and his brother, George W. Howes, T. F. Garrett, T. B. Stratton, Frederick W. Shannon, W. C. Stewart, and others whose names we do not now recall. This rough and rugged region has been a fruitful field for Methodism.

The circuits composing the great Kentucky District all had large memberships. The statistics of 1821 give

the Lexington circuit a combined white and colored membership of 1128. Flerng reported, 1,026 whites, and 70 colored members. Hinkstone had slightly more than a thousand members, while Mount Sterling and Limestone each reported almost as many. Newport had 434 members, while Georgetown had only 70 white, and 100 colored.

In the Salt River District the membership was smaller. Only the Jefferson circuit reported as many as 800 members. Danville and Salt River had something over 500 each, while Cumberland, Madison, and Shelby had fewer still. As stated above, the city of Louisville had only 88 white members, and 95 colored. In the Green River District, the Christian circuit was numerically the largest, reporting 970 members: Breckinridge, 630; Hartford, 615; Henderson, 470, and Livingston, 425. Dover and Dickson, lying in Tennessee, had respectively 495 and 346. The Red River circuit, partly in Kentucky and partly in Tennessee, reported a combined membership of 653. In the Cumberland District, Fountain Head reported 966 members, Wayne, 709, Green River, 691, Barren, 665, Bowling Green, 641, Goose Creek, 612, Roaring River, 539, and Somerset, 487. Knowing how the membership was distributed over the Conference, will, we think, be an aid to the reader as we go forward with our history.

1821. The first session of the Kentucky Conference was held in Lexington, Kentucky, September 18-25, 1821. The Methodist meeting-house in which the session was held was small, and the Masons kindly offered the Conference the use of their commodious lodge room; but the offer was respectfully declined, the Conference insisting that the church building was large

enough for their accommodation. Resolutions were passed expressing appreciation of the kindly offer.

All three of the Bishops—McKendree, Roberts and George—were present. Bishop George was the first to occupy the chair of the new Conference. The Journal is signed by both Bishops George and Roberts, but Bishop McKendree, quite feeble, presided a short while. William Adams was the first Secretary, a position held by this excellent man for thirteen years.

Seventeen members answered present at the first roll call, viz., Alexander Cummins, James G. Leach, Henry McDaniel, Samuel Brown, Marcus Lindsay, Jonathan Stamper, Peter Cartwright, William Adams, Samuel P. V. Gillispie, John Watson, Richard Corwine, William Holman, Benjamin Peeples, Edward Ashley, William C. Stribling, Elisha Simmons, and Jacob L. Bromwell. No roll of the Conference is given, but the Journal shows that there were twenty-five other members of the body, viz., Charles Holliday, Joseph D. Farrow, Josiah Whitaker, John Brown, John Ray, James Porter, Francis Landrum, Andrew Monroe, John Johnson, Samuel Montgomery, John Daver, George W. Taylor, Allen Elliott, Burwell Spurlock, Joshua Butcher, Absalom Hunt, Henry B. Bascom, William Allison, Simon Peter, James Blair, Barnabas McHenry, Hezekiah Holland, Benjamin Lakin, Leroy Cole, and George Locke.

In addition to these, eleven who had been on trial were admitted into full connection,—William Peter, Martin Flint, William Gunn, Joshua Browder, Cheslea Cole, David Dyche, John Kinney, Isaac Collard, Benjamin T. Crouch, John R. Keatch, and Nathaniel Harris. Zadock B. Thackston, George McNelly, George C. Licht and Philip Kennerly were re-admitted, while

Thomas A. Morris and Abel Robinson were received by transfer from the Ohio Conference; making, in all, a membership of fifty-nine. Of this number, however, Samuel Montgomery and George Locke located at this session; Absalom Hunt and Barnabas McHenry were placed on the supernumerary list; Simon Peter, John R. Keatch, Benjamin Lakin, and Leroy Cole were superannuated; and James Blair was expelled. This left a working force of fifty members.

In addition to these fifty active members, sixteen who had been received on trial at the Conference of 1820, were continued, while twenty-one new men were admitted this year. Those admitted were Hervey Sawyers, Peter Akers, Simon L. Booker, John James, James Ross, George W. Robbins, Richard D. Neale, James Browder, Laban Hughey, John H. Power, William Farrow, Stephen Harber, Obadiah Harber, Green Malone, Thomas Joiner, Thomas Atterbury, Lewis Parker, John R. Lambuth, Caleb Crain, William Chambers, and Daniel Tevis. So the Conference began with fifty-nine full members and thirty-seven men on trial.

It is said that "the predominant element in Church history is biography." This was certainly so at the time of which we write. We had no church papers in circulation at that time, and we have no files to consult. Quarterly Conference records and class-books have nearly all been destroyed, and we are largely dependent on brief and often very imperfect, memoirs and vagrant sketches for most of our information concerning the work of the Church at that period. Local traditions are exceedingly uncertain. The meager records of the Conference Journal and General Minutes, with an occasional autobiography, are the chief sources from which history must be drawn. We would

like to do justice to every faithful man who gave himself to the work of the Lord in Kentucky Methodism, but it is obvious that, in a work like this, the space devoted to each one must be brief. Unless one was an outstanding character, we can do little more than mention his name.

In the former volume we have given sketches of most of the men who composed the Kentucky Conference at its beginning. There were strong men in its membership. It is not an overstatement to say that the Conference, in the abilities of its men, was the equal of any of the other Conferences then in existence. Alexander Cummins was not brilliant, but was a man of good parts, steady and level-headed, a trusted administrator and greatly beloved as pastor and Presiding Elder. Dr. James G. Leach was somewhat eccentric, but a man of more than ordinary intelligence and pulpit ability. Henry McDaniel was one of the most useful men of his day, and would have achieved success in any pulpit in any Church. For gifts as a revivalist, a debater, an orator, and leader, few men equaled Jonathan Stamper, who was just then rising into power. His influence was felt throughout the State and Church. Peter Cartwright was not only the daring and unique backwoods preacher he is commonly supposed to be, but was a man of force, and stood in the front rank as a leader in Conference affairs. William Adams, the scholarly secretary of the Conference, while never a preacher of overwhelming power, was always a good preacher, averaging up to the best. William Holman had few equals as a pastor, and his success in the various fields he served was not surpassed by any man in the Church. Francis Landrum, during a ministry that was comparatively short,

added five thousand to the Church. John Ray and Josiah Whitaker were unique characters but strong men. Charles Holliday, a universal favorite as a Presiding Elder, and of marked ability in the pulpit, was recognized by the General Conference and for two quadrenniums was elected Agent of the Book Concern in Cincinnati. William Stribling, though not without his peculiarities and somewhat careless in the matter of dress, had but few equals as a preacher. He ranked with Bascom, Kavanaugh, and other great preachers of his day. Andrew Monroe, after nine years of fruitful labor in Kentucky, went to Missouri and became a veritable Nestor of Methodism in that State. Benjamin Peeples went to Tennessee, where for sixty years he stood among the foremost men of his State. He was one of the two commissioners who, in 1858, were appointed by the Governor of Tennessee to run the line between that State and Kentucky. Richard Corwine was no ordinary man. He was not showy, but substantial and dependable, and his life was a benediction. Marcus Lindsay would have been a leader anywhere. He was one of our strongest doctrinal preachers, a great administrator of the affairs of the several Districts he served, a man who was respected and honored in every field in which he labored. While his career was marred by some rather bitter antagonisms, his strength of character and the purity of his purposes cannot be questioned. H. B. Bascom is too well known to need any characterization here. John Johnson was a very able preacher. George W. Taylor, then a young man, was rapidly rising to a place of great influence in the Conference. Burwell Spurlock, the first stationed preacher in Maysville, was spoken of as a profound reasoner, a gifted pulpit orator, and an authority in

Bible exegesis.

No sketch has yet been given of Samuel P. V. Gillespie. He was admitted into the Baltimore Conference in 1814, but came West five years later and entered the Tennessee Conference. He was uniformly successful in his work and great revivals attended his ministry everywhere he went. On the Logan circuit, it is said that "his labors gave to the Church an impulse it had never felt before in that section of the State." Under the strain of a successful ministry, he broke down and was compelled to locate in 1825. He went to Louisiana, and for twenty-five years he was eminently useful as a local preacher. In the summer of 1850, he made a visit to old friends in the western part of Virginia, where he had labored in the early part of his ministry, and while on this visit was taken sick and died. His death occurred in Gilmer county, Virginia, October 17, 1850.

Of Abel Robinson, who was received this year from the Ohio Conference we have but little information. He had been a member of the Ohio Conference for several years, and remained with us until 1829, when he located. He seems to have been at least an average Methodist preacher, though he never took the highest rank in either Conference.

Thomas A. Morris, who was transferred at the same time, was an able man, and in 1836, was elected one of the Bishops of the Church. He was born near Charleston, West Virginia, April 28, 1794. His parents were Baptists. Receiving "the full witness of the Spirit of his pardon and adoption" on Christmas night, 1813, he soon after joined the Methodist Church and was licensed to preach. In 1816, he was admitted on trial in the Ohio Conference. This was the year that

Conference met in Louisville, Kentucky, which, at that time, was not in its bounds. His first year in the Kentucky Conference was spent on the Christian circuit, one of the largest circuits in western Kentucky. The next year he was stationed in Hopkinsville, then traveled Red River circuit, Green River District, then Louisville station. He returned to Ohio in 1828.

The sacrifices Dr. Morris was compelled to make while in Kentucky were amazing, and the necessity for making them is a cause of humiliation to the Methodism in this State. In *The Western Christian Advocate*, he published quite a number of articles which were gathered into a book called *Miscellanies*, and in order that the present generation may know what the early Methodist preachers had to endure, we quote from one of these articles the following:

I entered the itinerant ministry with a family, in my twenty-second year, having first sold my little farm, and invested the funds for safe-keeping, so as to go wherever appointed; and have been a man of one business for more than twenty-three years, not incumbered with any worldly business, which in any way interfered with my ministerial calling. The whole amount appropriated by the stewards during the first twelve years, as their books in the several circuits will show, was about \$1,700; and if to this be added all my marriage fees and private presents, the aggregate I received on every score, as a minister, was about \$2,000. This is not guess work. My private accounts were kept with great care; and, though some of them are lost, my recollection of them is substantially correct. The average dividend is \$166 66 2-3 per year. This was to pay house rent, buy fuel and provisions, and clothing for the entire family, entertain company, educate the children, pay doctor's bills, public and private charity, and provide myself with books, and horses, and riding equipment for the circuit, etc. . . . The year I was stationed at Hopkinsville, Kentucky, the stewards, with some difficulty, raised for me \$30 quarterage, and \$35 family expenses, or \$65 in the year; my expenses the same year being about \$450, and nothing received from Conference Nor was this the worst year of my life, in reference to support. The Green River District, to which I was appointed in the fall of 1825, was about one thousand miles round, including the visits I made my family occasionally between quarterly meetings. My

way led through Henderson swamps and Jackson's Purchase, and, consequently, across Cumberland and Tennessee rivers. My first quarterly meeting was one hundred and twenty miles from home, though I resided in the bounds of the District. Before I commenced this heavy work, I sold my pony and paid \$100 for an able horse, on which I traveled that year, by computation as exact as could be made without measuring, three thousand, nine hundred miles. The same year, besides holding quarterly meetings, and administering the sacrament frequently, I delivered near three hundred public discourses, and, by the blessing of Providence, never lost an appointment, winter or summer, day or night, sick or well. And now, gentle reader, what do you suppose I received for the whole year's work? It was \$66 and a few cents.

He had invested his little patrimony in a humble home in Elkton and in a small farm near by, but was compelled to sell the farm to pay his debts. When, in 1834, *The Western Christian Advocate* was established, Dr. Morris was selected to edit it. Two years later he was elected a Bishop, and served the Church in this high office for thirty-eight years. We shall have occasion to refer often to Bishop Thomas A. Morris.

As already stated, four men were re-admitted this year. Philip Kennerly was very sick at the time the Conference met, and "was received on condition that he was alive and ready to enter into the work." He did not recover, but on the 5th of October breathed his last. A sketch of him will be found on page 349 of our first volume. He is described as "a good preacher, filled with faith and the Spirit of Christ; so that while he exposed the errors of the heterodox, and the crimes of the wicked, with faithfulness and authority, he, for the most part, possessed himself of their confidence and good will." He was the second of the preachers of the Kentucky Conference to pass through the gates of the eternal city.

Zadok B. Thackston was for many years a great sufferer. Admitted into the Western Conference in

1805, he served only a few years until he was forced to locate in order to care for his family. He was readmitted in 1821, and assigned to the Bowling Green circuit. In 1824, he was placed in a supernumerary relation, and, in 1825, was superannuated, and sustained this relation until his death in 1852. When the Louisville Conference was established, he fell into that body and died a member of it. "He was a man of great affliction for many years—unable to walk for more than five years, and could not be moved without great pain; yet patience had its perfect work; not a murmur ever escaped from him, I suppose, in all his sorrows." (Memoir). He professed sanctification, and died with the sentiment on his lips, "All is well!"

George McNelly was one of the Conference's best men. He had located in 1820, but was soon again in the itinerant ranks. Fruitful in his labors and much beloved by his brethren, he labored with fidelity until 1838, when he was superannuated. He died previous to the Conference of 1840. "Notwithstanding the deep piety that distinguished our fathers in the ministry, none of them were more fully consecrated to God than George McNelly."

The fourth man readmitted this year was George C. Light, a most talented man. Born in Virginia, he removed with his family when yet a child to Maysville, Kentucky, where his boyhood was spent. The next move of his family was to Clermont county, Ohio. Here he was converted under the ministry of good old William Burke. He was then in his twentieth year. The following year he was admitted into the Conference, but located after three years. During the time of his location, he lived in Ohio, "laboring on the farm, teaching school, acting as surveyor, serving as a repre-

sentative in the Legislature, and filling other offices of trust and honor—but never forgetting the obligations of the Christian ministry.” After his return to the Conference he filled the pulpit at Maysville, Lexington, Louisville, Shelbyville, and Frankfort, and was Agent for the American Colonization Society for two years. He was then transferred to Missouri, where he filled important charges and Districts. In the autumn of 1841, he returned to Kentucky and spent two years at Covington and one at Maysville; then back to Missouri, and from there to Mississippi, where, after ten years of distinguished service, he died suddenly on his seventy-fifth birthday, February 28, 1860. “An able, useful, and successful minister of the New Testament. Many were the seals of his ministry; great was his usefulness in the Church.” Dr. Redford, who knew him well, speaks of him in highest terms. “Possessing talents of a high order, with scarcely a rival in the pulpit in the State, his ministry was sought for in all the principal towns and cities of the Commonwealth. Whether as the fearless defender of the doctrines held by the Methodist Episcopal Church, or as the opponent of ‘strange doctrines’, his arguments were not only commanding, but irresistible. By nature an orator, and brought up under the rugged scenes of western life, there was a boldness amid his strokes of eloquence that invested his sermons with a beauty and power that has seldom been equaled. Success attended his ministry wherever he labored.”

Brief mention must be made of those admitted on trial this first year of the Conference. Hervey Sawyers, Virginian by birth, converted early in life, spent three years in the Kentucky Conference, was then transferred to the Baltimore Conference, where he

died, September 11, 1827. "He was a young man of deep piety, highly beloved and respected by all who knew him."

Peter Akers was a converted lawyer, and one of the great preachers of his day. Located at Flemingsburg, he was considered one of the most gifted men at the bar. In the spring of 1821, his young wife died. Converted a short while before, her death was most triumphant. She and Mr. Akers had both been received into the Church by Dr. Anthony Houston shortly before her death. He was licensed to preach almost as soon as his six months probation had expired. He was soon filling the most important charges in the Conference, such as Lexington, Russellville, Louisville, Danville, and Harrodsburg. In 1832 he was transferred to the Illinois Conference, where he almost immediately assumed leadership. He is said to have been a profound thinker and a great preacher, dealing with great themes in a masterly way. When asked his opinion of Akers, Bishop Ames, of the Methodist Episcopal Church, replied, "He reminds me of Ajax, with ease tossing around stones which no other man can lift!" His sermons were often lengthy, but delivered with tremendous effect. They probably illustrated the saying of a celebrated preacher that "a sermon should be like the city John saw, of equal depth and breadth and length." He was for some time President of McKendree College. Among his numerous writings was a work on Bible chronology. He was six times honored by election to the General Conference. His death occurred in February, 1886, when in his ninety-sixth year. At the time of his death he was said to have been the oldest Methodist preacher in America, if not in the world.

Simon L. Booker was born and died in Stevensburg, Virginia. Coming West soon after his conversion, he traveled the Monroe circuit, in Virginia, then Red River and Green River, and was stationed at Hopkinsville. He was then transferred to the Baltimore Conference in 1825, and his last appointment was in the city of Baltimore, but he was never able to reach the place. Tuberculosis had laid its cold hand upon him, and in August, 1829, he died. Redford says that "Mr. Booker was highly prized in Kentucky for his manly intellect, his consistent piety, his ardent zeal, and his abundant success."

One of the most devoted, most loveable, and most loved men ever in the Kentucky Conference was John James. A plain man, with only an ordinary English education, unpretentious, but earnest and tactful, we have had few men who were more useful than he. He was born in Virginia. Coming to Kentucky with his family when about fifteen years of age, he settled in the Green River country. He was married to Margaret Taylor when twenty-one. Was converted, united with the Methodist Church, and felt his call to preach about the same time. Despite strong opposition from both his own and his wife's people, he soon began to exhort and then to preach. His father-in-law disinherited his daughter because she was the wife of a Methodist preacher! He spent several years as a local preacher, and was thirty-nine years of age when recommended by the Quarterly Conference of the Hartford circuit for admission on trial. He had traveled the Hartford circuit under the Presiding Elder, and that charge requested his appointment as their regular preacher, and their request was granted. He gave thirty-nine years to effective work as an itinerant min-

ister, serving such charges as Danville, Harrodsburg, Covington, and Lexington, filling most of them the constitutional limit of two years. It was said of him that he was "catholic in spirit, punctual in his engagements, consistent in character, true to the Church, faithful as a friend, devoted as husband and father, attending conscientiously, as far as was in his power, to all the duties of a Methodist preacher." Several years before his active ministry came to an end, he moved his family to Millersburg, where they remained. Here, on January 14, 1869, he entered into rest. Before his departure, he committed his wife to the care of his brethren of the Conference and sent them a message in which he said: "The doctrines of the Methodist Church which I have preached all my life, I still believe to be true. Having devoted my life to the service of God, I do not now regret it. Had I to live it over again, I should devote it to his service." At his grave in the "Old Cemetery" at Millersburg, his friends erected a graceful monument to his memory.

After a year on the Shelby circuit, William Farrow was discontinued at his own request. Caleb Crain traveled Somerset and Goose Creek circuits and located in 1824. James Ross and James Browder each served four years; Ross on the Cumberland, Henderson, Green River, and Licking; Browder on the Madison, Dover, Roaring River and Green River circuits. Both located in 1825. Laban Hughey was sent this year to the Jefferson circuit, then to Monroe and Guyandotte circuits in Virginia. At the end of his third year he was superannuated, and located two years later.

Green Malone, son of Winn and Jane Malone, of Barren county, was admitted and assigned to John's Creek, in the east end of the State—a rough, mountain-

ous section. He was then sent to Limestone, Guyandotte, Bacon Creek, Goose Creek, and Henderson. The strenuous labors on these large charges was too much for his strength, and after a year on the supernumerary list, the inevitable location followed. He moved to Alabama, where he was faithful in the local ranks until the fall of 1860, when he triumphed over death and received the crown of life.

Obadiah and Stephen Harber were twin brothers. They were the products of old Ebenezer church, in Clark county, but at the time of their entrance upon the itinerant ministry, they lived in Madison county, and came recommended by the Quarterly Conference of the Madison circuit. Obadiah spent nearly six years traveling successively the Red River, Greenville, Green River, Madison, Little Sandy, and the Cynthiana circuits, but while serving this last, death overtook him, and ended a useful career. It is said of him in his memoir that "he died in the fullness of the Christian faith and confidence." Stephen Harber traveled until 1828, when a severe throat trouble compelled his superannuation. He did not again enter upon active service, though he preached frequently. He died in 1845. No memoir was furnished for publication in the General Minutes. It is said of him that, "as a preacher, he was plain and forceful; as a Christian, he was exemplary, though his piety was rather morose." He was never married.

John Lambuth was the grandfather of Bishop Walter R. Lambuth, of precious memory. He was this year admitted into the Kentucky Conference, but almost immediately Bishop George took him to Mississippi. He and Benjamin Drake were co-laborers on the Fountain Head circuit, but the call for workers in

Mississippi was insistent, and the Bishop determined to take both these young men with him to this more southern field. John Russell Lambuth was said to have volunteered to go as a missionary to the Creoles and Indians of Louisiana, but he ranged over the States of Mississippi, Louisiana and Alabama. "In 1830 he was holding a camp meeting in Greene county, Alabama. Suddenly, without warning, he left the meeting. When he returned, he made this unique announcement: 'I was called home by the birth of a baby boy. In heartfelt gratitude to God I dedicated the child to the Lord as a foreign missionary, and I now add a bale of cotton to send him with.'"—(Pinson's Life of Bishop Lambuth). The child was named James William, and he went to China in 1854. He became one of our greatest missionaries. Not long after he and his wife reached China, a son was born to them whom they named Walter Russell. He became a doctor, a preacher, a foreign missionary, a Secretary of the Board of Missions, and a Bishop. He was one of the greatest missionaries of modern times. He opened for us our missions in Japan, Africa, and Siberia.

Daniel H. Tevis was a man of delicate health, but was admitted and traveled the Hinkstone circuit this year. His strength failing, he was discontinued in 1822, but was readmitted later and gave seven years of successful service to the work. He located in 1833.

William Chambers labored on the Wayne, Cumberland, Red River, and Bowling Green circuits, then went to Illinois, where he located in 1836.

Thomas Atterbury was for four years on the Livingston, Henderson, Bowling Green, and Bacon Creek circuits, in the western part of the State. He was then sent to Salt River, that hard field in which so many

good men had sacrificed their health or their lives. Here he was invalided, and died before the next session of the Conference.

Lewis Parker was a man of force, and blessed the Church with many years of useful labor. Born in the State of New York; the son of a local preacher (formerly a Presbyterian minister); coming, at the age of seventeen, with his parents, first to Ohio, then to Hardin county, Kentucky; converted in 1820, he at once began a course of reading and study which prepared him for the ministry. He was licensed and admitted into the Kentucky Conference in 1821, and was sent to Jackson's Purchase as the colleague of Benjamin T. Crouch, by whom he was highly esteemed. John's Creek, Wayne, Somerset, Danville, Logan, and Greenville then shared his labors. While on the Wayne circuit, in 1824, he was married to Miss Matilda Lockett, and in 1829, felt impelled to locate in order to care for his family. He established his home in Wayne county, and for forty years was a faithful and most laborious local preacher. He possessed a strong mind, was an acute reasoner, and an able defender of the doctrines and usages of his Church. He held frequent debates with the followers of Alexander Campbell, and published a pamphlet on "The Mode of Baptism" which attracted favorable notice from eminent scholars. His house was a preaching place. His son, Lemuel D. Parker, was a Methodist preacher, and two of his daughters married Methodist preachers,—Revs. Emerson and Harrison, of the Louisville Conference. He died at Cedar Hill, Pulaski county, April 29, 1853. He left an impress for good upon all that part of the State in which so much of his life was spent. His son, Dr. J. W. F. Parker, lived at Somerset, Kentucky, and hav-

ing known him and other descendants, the writer can testify to the excellent character and high type of Christian citizenship they represented.

The itinerant life of George W. Robbins was spent chiefly in what is now the Louisville Conference,—on Bowling Green, Livingston, Greenville, Henderson, Breckinridge, and Christian circuits. After two years on the superannuate list, he located in 1838, then went to Illinois, then to Missouri. After five years in the Missouri Conference, he returned to Illinois and became a member of the Southern Illinois Conference. A man much beloved.

We know but little of the antecedents of John H. Power. He came into the Conference this year from the Kentucky District, and, judging from his record as given in the General Minutes, he must have been a man of superior executive ability. After three years in the Kentucky Conference, he was transferred to Ohio, where for more than twenty years he was in charge of Districts. In 1848, he was elected Assistant Agent of the Cincinnati Book Concern. After four years in this position, he returned to the regular work of an itinerant, and later went to Iowa, where he was Presiding Elder of the Keokuk District.

In the religious experience of Thomas Joiner both geography and the calendar appear. A camp meeting at Ebenezer, Wilson county, Tennessee, was the place, and about the hour of midnight, September 18, 1820, was the time of his conversion. He says: "My agony was great, but while struggling for redemption, a stream of divine light poured into my mind, and love, like a refining fire, ran through every power of my soul. The change was sudden and satisfactory." At Burkesville, Kentucky, along with Uriel Haw, William

Chambers and John Russell Lambuth, he was licensed to preach and recommended for admission in 1821. He served the Breckinridge and Bowling Green circuits in Kentucky, but most of his life was spent in his native Tennessee. In 1826, he married the daughter of Rev. John McGee, under whose ministry the great revival began in 1799. He lived long and wrought well within the bounds of the Memphis Conference.

For forty years the name of Richard D. Neale was a household word among Kentucky Methodists. A Virginian, coming to Kentucky and taking up his residence in Bowling Green when twenty-one years of age, converted at thirty-two under the ministry of Andrew Monroe, he joined the Conference in the class of 1821, and was sent to Henderson circuit. He was thereafter entrusted with many important charges. In 1825 he was Secretary of the Conference. While not classed among the most gifted and eloquent men, he was pre-eminently useful. "His constitution seemed almost of iron. . . . He preached more frequently, and was more tireless in the prosecution of his work than any of his contemporaries. Powerful in exhortation, highly gifted in public prayer, and with a voice that could be heard distinctly by the largest audiences that attended public worship, he consecrated all to the cause of Christianity, and under his ministry, thousands were converted to God and brought into the Church." —(Redford). In his last illness he frequently shouted in prospect of immortal glory. He died at his home in Jefferson county, January 10, 1862.

In Chapter I we gave an account of the attempt in the General Conference to make the Presiding Eldership elective. At this first session of the Kentucky Conference Bishop McKendree submitted a lengthy ad-

dress, advising the Conference to vote for an amendment to the Constitution of the Church, in order that the "suspended resolution" might legally be adopted. The Bishop was decided in his opinion that the measure was both unwise and unconstitutional. Without relaxing in his opposition to the measure, he was willing for the General Conference to have a fair chance to adopt it, provided it was done constitutionally. For the sake of the peace of the Church he was willing to change the constitution, and thus make way for the passage of the measure. Out of deference to the advice of the aged Bishop, the Conference adopted a resolution, declaring that, while they regarded the election of Presiding Elders as violative of the Restrictive Rule as it then stood in the Discipline, "we recommend the adoption" of the proposed resolutions "and that the next ensuing General Conference, so far as respects this Conference, are authorized to adopt them: provided, it be done by two-thirds of the General Conference as stated in the Article of our Constitution."

Seven of the twelve Conferences, all seven in the South and West, and all of them opposed to the measure, voted for the change in the Constitution so that the General Conference might adopt the elective presiding elderate if they saw fit. But the other five Conferences in the East, Conferences that were insistent on having an elective presiding elderate, "refused to adopt the change as a constitutional measure, because they were unwilling to acknowledge the want of power in the General Conference to effect it. They laid the address upon the table, and there let it lie—virtually refusing to act upon it, and thus tacitly avowed their determination to carry the change into effect, independently of the conscientious scruples of the Bishops

and the other Conferences.”—(Paine’s *Life of McKendree*). This was their undoing. Before the next General Conference conservative sentiment had grown, the resolutions were suspended for another four years, then rescinded.

One other act of this first session at Lexington must be briefly mentioned. Responding to the request of the General Conference that each Annual Conference take up the work of establishing schools within its bounds, the Ohio Conference, at its session in the fall of 1820, instructed each of its Presiding Elders to “take the sentiments of every quarterly conference under his charge, with regard to the establishment of a seminary within the bounds and under the direction of this Conference, and also that they have an eye to a proper site for its establishment.” At the next session these Presiding Elders reported, favoring such establishment, and adding: “The place where we have the prospect of the most ample funds is in the town of Augusta, on the Ohio River. Inasmuch as that place is on the Kentucky side of the river and in the bounds of the Kentucky Conference, it seems expedient to make it answer the purpose of both this and that Conference.” They appointed a committee consisting of Martin Ruter, John Collins, and David Young, to confer with a like committee from the Kentucky Conference.

This committee appeared at the session at Lexington. The Kentucky Conference was favorable to the proposition, and appointed Charles Holliday, Henry B. Bascom, and Alexander Cummins to consider the matter with the Ohio committee. Their report heartily endorsed the proposed union, and a commission, consisting of Marcus Lindsay, H. B. Bascom, and William

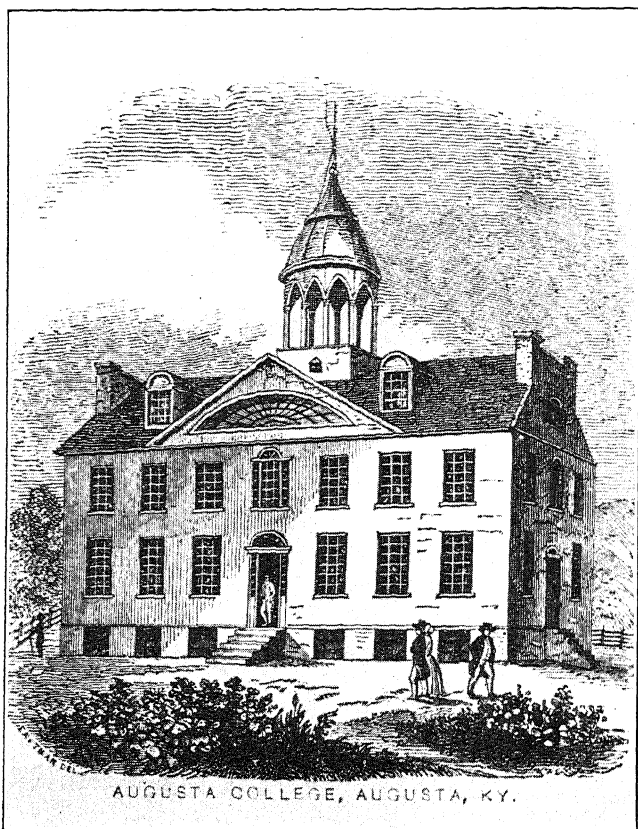
Holman, was appointed to act for the Kentucky Conference in carrying forward the negotiations. They went to Augusta, and succeeded in effecting an agreement with the trustees of Bracken Academy. Such was the genesis of Augusta College—"the first Methodist College organized after Cokesbury was destroyed."

In 1889, Dr. George S. Savage issued a pamphlet entitled, *"Historic Sketches of Institutions of Learning within the Bounds of the Kentucky Conference."* From it we take the following account of the beginning of this once famous institution:

In 1798, the citizens of Bracken county, Kentucky, secured from the State a grant of six thousand acres of land to enable them to establish Bracken Academy, at Augusta, the county seat, situated on the Ohio River. The trustees wisely retained the land until it greatly increased in value; thus securing a fund amply sufficient for the desired academy. On December 15, 1821, the commissioners of the two Conferences met at Augusta, and after consultation with the trustees of Bracken Academy, they jointly determined upon the establishment of the first Methodist College in the world, at Augusta, Bracken county, Kentucky, under the title of Augusta College. Rev. John P. Finley, of Ohio, was admitted into the Kentucky Conference in 1822, and appointed to Augusta College. In December, 1822, the institution was chartered by the Legislature of Kentucky as a college, with power to confer degrees, etc. Soon after the charter was obtained, Captain James Armstrong, a layman of the Methodist Church in Augusta, with a few friends, accomplished the erection of a suitable edifice, sufficiently large, on a good sized campus, of his own; and on the 4th of October following, the building being completed, he generously conveyed the entire property to the trustees of Augusta College. The building was of brick, three stories in height. On the first floor were a chapel, forty by thirty feet, and two recitation rooms, thirty by eighteen feet in size. On the second floor were six rooms, and on the third floor seven rooms. Captain Armstrong died in August, 1824, but lived to see the Preparatory Department organized. In compliance with the provisions of the Bracken County Academy Fund, Rev. John P. Finley continued his labors in the College until his death in May, 1825. His remains rest in the rear of the old Methodist Church in Augusta.

Dr. Savage is, perhaps, mistaken in his statement that Augusta was "the first Methodist College in the

world." The word "college" is not very definite in meaning, but if by it is meant an institution of higher learning, incorporated, and having authority to confer degrees, Cokesburg College was incorporated and vested with this authority on January 26, 1794. But Augusta was the first Methodist college in the West, and during the two decades of its existence did splendid work in educating the youth of the Church. Some of the country's leading men were graduates of that institution.



CHAPTER III

FINISHING THE FIRST QUADRENNIUM

Excepting the routine work of an Annual Conference, there was not much in the proceedings of the session of 1822 to demand the attention of the historian. The citizens of Lexington were so pleased with the Conference of 1821 that they sent in a petition asking that the session of 1822 also be held there. This request was granted, so the first two sessions of the Kentucky Conference met in Lexington. Bishop McKendree was present and opened this second session, though Bishop George was also in attendance and signed the minutes as President. William Adams was again the Secretary. A set of By-Laws, the first ever adopted in a Conference in the West, had been adopted at the previous session, and these with slight amendments were adopted for the second session.

Prior to this time persons coming up for admission on trial were required to bring a recommendation from the Quarterly or District Conference. But candidates for *re*-admission were received without such recommendation. This Conference resolved that hereafter "no one should be re-admitted without a recommendation from the District Conference."

Conferences sat in those days with closed doors. A very large part of the business transacted consisted of examining the characters and conduct of the preachers, and this was deemed too delicate a matter to be attended to in public. A door-keeper was elected, and none were permitted to enter the Conference room except members of the body. But at this session the rule

was relaxed somewhat, and local preachers were invited to sit in the Conference "as spectators."

We would again emphasize the fact that the Church always regarded slavery as an evil, and adopted most rigid rules to keep its ministry free from it. These rules were not a dead letter in the Kentucky Conference. At this session, Burwell Spurlock, who had been pastor of Lexington station the previous year, having come into possession of certain slaves, asked of the Conference the privilege of submitting a proposition to emancipate these slaves as soon as it could be done consistent with their safety. His proposition was accepted. William J. Mayo, a local deacon, was refused local elder's orders until he had assured the Conference of his purpose to free his slaves,—one immediately, and two, who were children, as soon as they were twenty-one. William Kincheloe was not elected a local deacon because he had not given the Conference assurance that "he was not in the spirit of slavery and that he intended to emancipate his slaves as soon as circumstances would permit."

That great preacher and saintly man, Valentine Cook, had died during the year. Though at the time of his death he was not a member of the Conference, but occupied a local relation, a funeral sermon was ordered preached during this session, and John Johnson was selected to preach the sermon. He did so, and the substance of it appears in the biography of Johnson prepared by his wife.

A misunderstanding of some kind had occurred between Barnabas McHenry and Marcus Lindsay, two of the best men in the Conference. In 1820, when Lindsay had presided over the session at Hopkinsville, McHenry had not been given an appointment, though

no charges had been lodged against him, nor had he requested to be left without assignment. The Bishops in 1821 corrected the administration at this point, declaring that "an Annual Conference has no right to withhold" an appointment "from a traveling preacher (either in full connection or on trial) who is able and willing to take one, unless a charge is preferred against him, affecting his standing in the Church." It was supposed that the difficulty was settled, but at the Conference of 1822, complaints were made against McHenry for some irregularity in his administration, while Benjamin Durham charged him with grave imprudence in surreptitiously gaining possession of a letter written by Lindsay. McHenry was deemed guilty of imprudence and sentenced to be "severely reprimanded by the Chair, in the presence of the Conference." Kind-hearted old Bishop McKendree begged to be exonerated from the task, and the reprimand was given by Bishop George. McHenry was then placed on the superannuate list.

Henry B. Bascom was not present at this Conference of 1822. During the preceding year he had asked for, and received, a transfer to the Ohio Conference. The treatment accorded this great and good man does not furnish pleasant reading for the Methodists of this day, but the truth of history demands that some mention be made of it. In 1819, while only in his twenty-fifth year, he was recognized as the greatest pulpit orator in all the West, and was also acknowledged as a leader in Conference affairs. At the Tennessee Conference that year he wrote a protest against the action of a very small majority who refused to admit on trial Dr. Gilbert D. Taylor and others, or to elect the Rev. Dudley Hargrove and others to local deacon's orders,

solely on the ground that they were the owners of slaves. Dr. Taylor was a most excellent man and deeply pious. He was of a wealthy family and had inherited slaves from his father's estate. When converted, and wishing to conform to the rules of the Church, he selected two of the most intelligent and best of his slaves and emancipated them. One was a Baptist preacher and a splendid blacksmith, but both yielded to the adverse conditions about them, and went to the dogs. The preacher died a drunken sot. Dr. Taylor conscientiously felt that he owed it to his slaves to keep them under his protection and control, until such time as they should be able to withstand the temptations thrown in the way of freedmen, at the same time giving them all the liberty consistent with their welfare. But he was a slaveholder, and the majority refused to admit him on this ground. He was afterwards admitted and made one of the most valuable members the Conference ever had.

Bascom, while unalterably opposed to slavery, did not believe in extreme measures in dealing with any and all persons who might be connected with it. He always insisted that his moderate views were received by him from Bishop Asbury. But in taking this more moderate position, he came into direct conflict with the more extreme anti-slavery party, and there can scarcely be a doubt that he suffered in his standing and in his appointments afterwards. The feeling over the matter in the Tennessee Conference ran high, and there was danger of a split in the Church on account of it. The protest written by Bascom was signed by sixteen of the strongest men of the Conference, but Bascom was regarded as the leader and had to suffer for it. His biographer, M. M. Henkle, says:

There was no Bishop present at the Hopkinsville Conference (1820) and the President pro tem was one of the leaders of the anti-slavery or abolition party, with whom Bascom was not at all a favorite. He was also understood as sympathizing with the party opposed to Bascom in the Louisville difficulties. Whether these circumstances had their influence in making the appointments or not, at least it was certain that some astonishment was expressed when he read out, "Madison circuit, Henry B. Bascom." After seven years of regular work in the itinerancy, and at a time when he had more fame, probably, as a pulpit orator than any man in the southwest, it seemed singular that he should be sent to one of the most rough and unrefined fields of labor to be found in the whole Conference; and generally, if not universally, both by friends and opposers, the proceeding was looked on, and spoken of, as intended to be punitive; but what the precise cause, or supposed offense, was a matter to be conjectured.

His biographer then quotes a statement of Barnabas McHenry to the effect that a certain opposer was heard to say, "We hope to get clear of Bascom this year, for he was sent to a hard mountain circuit, and we have no idea that he will submit to it." But they little knew the devotion of Bascom to the work he had espoused. He went quietly to his appointment, and, without a word of complaint, did a faithful and effective year's work. But, whatever the influences at work against him, they were persistent. Though he had successfully served the Louisville Station for two years, and though pronounced by Henry Clay to be the greatest orator in the land, he was, in 1821, assigned as *third man* to the Hinkstone circuit! His appointment to Madison circuit had been as *junior preacher* to a man who had just been admitted into the Conference! This appointment as *third man* on the Hinkstone circuit, was so clearly unjust that Bascom, hurt and discouraged, requested a transfer to the Ohio Conference. It was the last appointment he ever received as a pastor in Kentucky. When he returned ten years later, it was after he had served as Chaplain of the

House of Representatives at Washington, as pastor at Pittsburgh, Pennsylvania, as President of Madison College, and as Agent of the American Colonization Society. He returned, not as a pastor, but as a Professor of Moral Philosophy and Belles-lettres in Augusta College. Later he was to be President of Transylvania University, then a Bishop of the Methodist Episcopal Church, South.

Philip Kennerly had died soon after the last session. William Farrow and Daniel Tevis were discontinued in 1822. John W. McReynolds, Samuel Brown, Josiah Browder, and Benjamin Peeples located. Hezekiah Holland was located, but his certificate of location was withheld until he should clear himself of the charge of having promised to marry *two* women, and of then marrying a third!

The number of members reported at this Conference was 21,228 white, and 2,977 colored—an increase of 562 white, and 218 colored members. Frankfort appears as a separate charge this year, but it had only 31 white members. Louisville had only 120, a gain of 32 over the preceding year. Methodism in Louisville was, at this time, passing through severe trials. Almost a feud existed between Philo Beaman, J. H. Overstreet and others, which not only disturbed the peace, but threatened the very existence of the Methodist Church at this place. The trouble continued for several years, and but for the devotion of a few godly women it would have been disastrous indeed. We do not know how the trouble started, nor have we ever tried to understand the merits of it. We only know that the trouble existed, and that trials and expulsions and appeals vexed the Church for years. Every preacher who served that charge during these times of turmoil, had charges

brought against him by one party or the other. Bascom, Johnson, Corwine, Leach, and McHenry all had to face complaints in the Annual Conference. John Tevis was the first pastor who succeeded in pouring oil on the troubled waters.

Eleven men were admitted on trial this year. Of these, the names of William S. Maddox and William Sublett appear only this year. Jonathan G. Tucker was, during the year, charged with immorality and expelled by the Conference of 1823. John Jones traveled two years—Barren and Somerset circuits—then located. James P. Milligan traveled Newport, John's Creek, and Licking, then located in 1825. Major Stanfield remained in the service four years, laboring on the Christian, Salt River, Little Sandy, and Bowling Green circuits. In 1826, he was granted a location at his own request, settled in Logan county, where, after several years as a local preacher, he died in great peace. Henry W. Hunt was in the Kentucky Conference six years, during which time he served Green River, Dixon, Wayne, Lexington, Cumberland, and Fountain Head circuits, locating in 1828. Bishop Morris in 1836 found him at Batesville, Arkansas, at the head of a flourishing Male and Female Academy. George Stevens came recommended from the Cumberland District, and after service on the Breckinridge, Jefferson, and Franklin circuits, was selected by Bishop McKendree as his traveling companion. The Bishop at that time was feeble, and it was deemed imprudent for him to travel alone. The Conference voted him the privilege of selecting as a companion any member he might wish, and he selected George Stevens. The following spring Stevens' name appears in connection with the Virginia Conference. He labored four years

in the State of North Carolina, then returned to Kentucky as a local preacher, took up his residence in Christian county where he lived until 1853, when he closed a useful life, dying in great peace.

Uriel Haw was the son of our first missionary to Kentucky, James Haw. Born in Sumner county, Tennessee, May 13, 1799, he gave himself to God in early life. While his father wandered away after O'Kelly into the Republican Methodist Church, and later became a Presbyterian, the son, along with Thomas Joiner, John R. Lambuth, and William Chambers, at Burkesville, Kentucky, September 1, 1821, was licensed as a local preacher in the Methodist Episcopal Church. He entered the Conference in 1822, and was assigned to Cumberland circuit as the colleague of Milton Jamison. They were notably successful in reviving the work of God which was languishing in that circuit. The next year these two were again together on the Danville circuit. In 1824 the call was made for workers to go to Missouri and help in planting the Church in that State. Uriel Haw responded, and thereafter his life was invested in the cause of Christ in Missouri. He labored earnestly on various circuits and Districts until his health failed and he was compelled to retire. His health being somewhat improved, he again entered active service in 1843, but before the year was out, he was stricken with fever and died. His last hours were hours of triumph. His last words were, "There is not a cloud—all is bright and clear. Glory to God! All is well!" "Brother Haw was a man of ardent and affectionate spirit, and of considerable theological attainments. A good sermonizer, rapidly (perhaps too much so) pouring a flood of truth upon his audience, arresting attention and producing convic-

tion; and whether in charge of a circuit or district, he faithfully performed all his work." He died September 7, 1844.—*Memoir*.*

It was this year that John Patterson Finley was received into the Kentucky Conference. He was the son of Rev. Robert W. Finley, for many years a prominent minister in the Presbyterian Church. Robert W. Finley was educated at Princeton under the celebrated Dr. Witherspoon, was licensed as a Presbyterian minister, and sent as a missionary to Georgia and the Carolinas. The Revolutionary War coming on, he entered the service of his country under Gen. Francis Marion. He brought his family to Kentucky in 1788, and located first near Flemingsburg, then because the Indians were so troublesome in that section, he removed further inland, lived at Cane Ridge, in Bourbon county, and took charge of the Presbyterian Churches at that place and at Concord, in Nicholas county. In addition to his pastoral work, he opened a school of high grade, giving special attention to fitting young men for the ministry. It was under him that Richard McNemar, John Dunlavy, and John Thompson, all at a later date prominently connected with Barton W. Stone in their secession from the Presbyterian ministry, received their ministerial training. At this time Mr. Finley was a strenuous advocate of the doctrines of John Calvin, but after maturer study and a deeper religious experience, he became convinced that these doctrines were not in accord with the teachings of the Scriptures, and he entered the ministry of the Methodist Episcopal Church. In 1811, he was received into the old Western

*Uriel Haw was the grandfather of Rev. Marvin T. Haw, D. D., a leading member of the Southwest Missouri Conference.

Conference and served as an itinerant until nearly eighty years of age. "But few men preached so frequently, labored with so much zeal, or so ably defended the doctrines of the Church." "Holiness was his great theme." Being a strong opposer of slavery, Mr. Finley liberated fourteen slaves in Kentucky, then, late in the fall of 1796, left this State and went to Ohio, where he died December 8, 1840.

Such was the father of John P. Finley, who was born in the State of North Carolina, June 13, 1783. His brother, James B. Finley, tells us that,

In September, 1810, he was licensed to preach in the Methodist Episcopal Church. Having received a classical education, he was early called to take charge of literary institutions; and from that time until 1822, labored in that department with great success in different parts of Ohio. . . . In 1822 he was appointed professor of languages in Augusta College, the oldest Methodist College in the West.

Before this institution was organized as a college, the Conference opened a classical school at Augusta, and, upon his admission on trial in the Conference, John P. Finley was appointed to that place as Principal. Bascom says of him, "Of the English language he was a perfect master, and taught its proper use with almost unrivaled success." In the pulpit also he was a master. In personal character he was one of the purest, the most saintly, and most beloved of men. "One of the most amiable, guileless men I ever knew; never did I know a man more perfectly under the influence of moral and religious principle." Just before his death, May 8, 1825, asked how he felt, he replied, "Not the shadow of a doubt; I have Christ within, the hope of glory. That comprehends all."

One other name is added to the list of 1822—that of the brilliant, and beloved Edwin Ray. He was the

son of the noted pioneer minister, the Rev. John Ray, and was born near Mount Sterling, Ky., July 6, 1803. Redford says he was "one of the most remarkable men ever given to Methodism. A handsome person, agreeable manners, gentleness of disposition, a voice of extraordinary compass and sweetness, and a naturally powerful intellect, gave him rare efficiency as a natural orator." He was converted on his sixteenth birthday, at a camp meeting at Ebenezer in Clark county, Kentucky, and soon entered the ministry. Received on trial this year, he remained in Kentucky but two years, when he volunteered for service in Indiana, where at Vincennes, Bloomington, Indianapolis, Madison, and Terre Haute, he labored with great zeal and effectiveness. But his strength was not equal to the demands he made upon it. A breakdown was the inevitable result. He died in 1832. His memoir in the General Minutes informs us that, "though young in his profession, there are three members in the Illinois Conference who claim him for their father in the gospel, besides many laymen."

1823. The people of the then small town of Maysville sent a petition asking that the session of the Conference in 1823 be held in that town. The invitation was accepted, and the Conference this year met in that city. Bishop George was in the chair, though Bishops McKendree and Roberts were also present. William Adams was again the secretary.

Seven men asked for, and received locations at this Conference, viz., William Young, Cheslea Cole, Burwell Spurlock, Nathaniel Harris, James Porter, William C. Stribling, and James G. Leach. This was quite a loss to the work in Kentucky. Nathaniel Harris was one of the first local preachers to come to the State. Be-

sides being principal of Bethel Academy, he was a fine preacher, filling acceptably any pulpit in which he preached. After his location, he lived at Versailles, Kentucky, until he was a very old man. Burwell Spurlock was regarded as a profound reasoner and mighty in the Scriptures. He spent the years of his retirement in West Virginia. James G. Leach was somewhat eccentric, but a good man. Porter, Young and Cole were also good men. William C. Stribling was one of the really great preachers of his day. It was said of him,

Mr. Stribling was a prodigy, a wonderful character. In his make-up, he was unlike any one else. . . . In his ministerial abilities, he stood in comparison favorably with Durbin, Bascom, Tydings, Stamper, Light, Latta, and others. He appeared before the Church in the early time, when the fathers—especially in the West—made the listening crowds feel the force of their eloquence as natural orators, with none of the trammels that often burden the pulpit of the present day. . . . He was peculiarly gifted. His memory was wonderful. He often remarked, "I have never occasion to use the words, 'I forgot.'" He was a man of books, a veritable bookworm, and a close and tenacious thinker. When reading, if any thought or idea advanced by the author caught his special attention, he, noting it, could use, not only the idea, but the exact language, if he so desired. . . . His manner was quaint, and had a tendency to attract attention, yet he possessed the power of impressing his audience with the gravity of his theme in the most solemn and serious style. There were certain subjects upon which he excelled. His most remarkable efforts were generally upon the Sufferings of Christ, the Resurrection, and the General Judgment.

He had a marvelous gift in the use of words. The whole dictionary seemed at his command. While not usually bombastic, when in a jovial mood, he would astonish and greatly amuse persons by the way he could pile up high-sounding words. It is told of him that on one occasion, a young man, while smoking in the presence of Mr. Stribling, blew some of the smoke in his face. Stribling rebuked him in the following impressive manner:

Sir, the deleterious effluvia emanating from your tabacconistic reservoir so obfuscates my ocular optics, and so distributes its infectious particles with the atmospheric fluidity surrounding me, that my respiratory apparatus must shortly be obtunded, unless, through the abundant suavity of your pre-eminent politeness, you will disembogue that luminous tube from the pungent, stimulating, and sternutatory ingredient which replenishes the rotundity of the vastness of its concavity.

In 1821, Mr. Stribling was married to Miss Mahala Becraft, of Bourbon county, Kentucky, and in 1832, he accompanied his father-in-law to Illinois, where he lived until December 18, 1872.

The loss of these men by location, the death of David Gray, the superannuation of Benjamin Malone, and the expulsion of Aquila Sampson and Jonathan G. Tucker, left the working force of the Conference about equal to that of the preceding year. Fourteen were admitted on trial. James Guinn, for a sketch of whom we must refer the reader to Volume I of this History, (page 251), was re-admitted. Presley Morris, who had been admitted in 1812, but was discontinued at the end of two years, was again admitted on trial, and gave two more years to the work. Daniel Tevis, notwithstanding his delicate health, again knocked for admission and was received, but was discontinued at the end of the year "on account of affliction." William McComas came from the Kanawha District, and after three years on the Big Kanawha and Little Sandy circuits, dropped out on account of "bodily afflictions." Nelson Dills was of German extraction. He was born and reared in Harrison county, Kentucky. Converted in the great camp meeting near Cynthiana in 1816, he entered the Conference this year and was sent to Franklin circuit, then to Shelby, Madison, then back to Franklin, where death cut short his career, March 23, 1827. He was quite a revivalist, and during his short

term of service, several hundred were brought into the Church through his efforts. "In exhortation he had but few equals, and as a singer he had scarcely a peer among his brethren."

Daniel Black traveled four years in the western end of the Conference, on the Henderson, Cumberland, Logan and Barren circuits. He died in 1827, leaving a small legacy of \$75.25 to be equally distributed among his brethren of the Conference. "He was useful, in his life exemplary, in afflictions patient, in his death triumphant."

David Wright, from the Cumberland District, located in 1829, after labor on Dover, Hartford, Bacon Creek, Barren, and Bowling Green circuits. Other than this we have no information concerning him.

Thompson J. Holliman, also from Cumberland District, traveled three years—Breckinridge, Red River and Somerset—and was superannuated in 1826. He died prior to the Conference of 1828. but no memoir of him is given.

Clement L. Clifton came from the Augusta District, but spent nearly all his twelve years of ministry in the western part of the Conference. He was at least an average Methodist preacher, as indicated by the charges he served. He located in 1835.

Richard I. Dungan was left an orphan when a small boy. He was apprenticed as a tanner, then a profitable trade. Converted and called to preach before reaching his majority, he was admitted this year and assigned to the rugged John's Creek circuit, then transferred to Missouri, where he remained for two years. Returning to Kentucky, he continued to travel until 1835, when, on account of his own feeble health and family circumstances, he asked a location. In 1839

he again entered the Conference and gave six years more to the itinerancy. During the ten years that followed, his wife died, and his children grew to maturity, so he once again took work, and was sent to Newcastle. Here he died, February 9, 1856, shouting the praises of God. "His memory is embalmed in the hearts of many that he was instrumental in leading to the cross." He lies buried at old Mt. Olivet church in Henry County.

The name of big, burly George Richardson appears in the list of those received this year. Peter Cartwright, in that thrilling account of his labors and experiences in *"Fifty Years a Presiding Elder,"* gives an interesting story of the man and his triumph over opposition on his first charge. Notwithstanding its length, we shall quote it, as it gives us a good illustration of a type of men whom God used in reaching some of the primitive inhabitants of certain rough and unruly sections of our State. He says:

When the Kentucky Conference met in Lexington, in 1822, Bishop McKendree was there anxious to extend the work. He learned that there was a destitute region in the southern part of Kentucky toward the upper sources of the Cumberland River, where a mission was needed. The people of that mountainous region lived in caves, and hollows, and along the creeks as they could find room between the lofty elevations. Their habitations were generally of cheap material and rude structure. Some of them cultivated patches of Indian corn for bread and hominy. They depended on their guns to procure supplies of bear meat, venison, wild turkey, raccoon, etc. Their costume was of the primitive backwoods style. Deer leather was the staple for pants and moccasins. For over garments they used loose sacks, called hunting shirts, made of woolsey-linsey, while wool hats or 'coon-skin caps completed the usual wardrobe. As to churches and school-houses, they had none, and, of course, they felt no need of books. There were men there who, at the age of forty-five years, had never seen a wagon. That which came nearest to a wagon of all the things they had seen was a pair of truck wheels drawn by oxen. Free from the cares and trammels of refined society, their chief delight consisted in having a gun on the shoulder, shot-pouch and powder-horn on one side, a butcher-

knife on the other, and a pack of bear dogs at their heels. They devoted their days to sporting, and their evenings to feasting and hunting-stories. The mission was instituted and appended to the Cumberland district; Peter Cartwright, presiding elder.

The first missionary selected was William Chambers, a conscientious brother, of sedate appearance, plain in his dress and address, and a good preacher. In the fall of 1822 he took charge of his parish, new and fresh, not "Gospel hardened," but wholly uncultivated. The prospect of usefulness reconciled the missionary to his privations. But the natives received him with suspicion. They seemed to regard him as an enemy who had come to spy out their liberties. This of course was groundless. Brother Chambers was a worthy man, and desired only their salvation; yet suspicion led to prejudice, and prejudice to violence in his ejection. He soon became convinced that retreat to the land of civilization was his best, if not his only means of personal safety, and acted accordingly. So matters stood that winter—the missionary driven off, and the field in possession of the enemy. But Elder Cartwright did not relish the defeat, and deemed the enterprise worth another trial.

In the spring of 1823 Brother Cartwright, on his regular round of quarterly meetings, was introduced to George Richardson, a stalwart young Kentuckian, about nineteen years of age, but large and well-formed. He was not yet a licensed preacher, but a zealous Methodist, soundly converted, a licensed exhorter, and a candidate for the itinerant ministry. Elder Cartwright first took his physical dimensions, and found them sufficiently imposing. He was nearly six feet high, broad set, with well-developed muscles, indicating both strength and activity. His mental powers accorded well with the physical. With only a plain English education, he evinced strong common sense and ready wit. His general bearing was fearless but respectful. Brother Cartwright concluded he was the man needed, when the following conversation, in substance, occurred:

Cartwright. "Brother Richardson, I want you to take charge of Cumberland Mission. Those fellows up there have driven Brother Chambers off. But it won't do for us to deliver them over to the devil without another effort to save them, and I want you to give them a strong pull. They must be converted some how; and if you can't convert them with the gospel, do it with your fist."

Richardson. "Well, that is just the sort of place I should like to go."

The appointment of George Richardson to the mission was settled, and with the least delay practicable he was off to his work. His first public demonstration was made at the shiretown of a new county, where the hamlet consisted of two log-cabins, one of which was called the court-house, and the other the tavern. Richardson stopped at the latter and preached in the former. The public service over, he returned to the tavern, and was reading his Bible, when he received an unceremonious call from some of his parishioners. The seat he occupied was an

imperfect imitation of a chair, of home manufacture, strong and heavy, but roughly finished. While he was alone quietly reading, four young men stepped in and made a rude attack upon him. At first he tried to reason with them, that he was a lone, unoffending stranger, and not disposed to have any personal difficulty; to all which they made no reply, but profanely affirmed their fixed purpose to flog him, and drive him from the country as they had driven Chambers. As they crowded toward him to make the assault, Richardson rose up and placed the huge chair between him and his assailants, and holding it firmly with both hands, took his position deliberately, and gave them fair warning that if they rushed upon him they must take the consequences. But four against one, they were self-confident of success, and predetermined to give him a severe flogging. They, however, proceeded cautiously; two went on each side, so that while fending off on one side, they might seize him on the other, and thus confuse and overpower him. But he was too quick for them. As they made a pitch altogether he struck to the left and knocked down one, then quick as thought swung his chair to the right and knocked down another. The other two began to back, when he made a motion as if he would floor them also, but they precipitately fled from the room, as did also the two slain as fast as they could scramble up. So ended the first attempt to drive the new missionary from the field. With the room once more clear and quiet, he resumed his chair and finished his chapter, but little discomposed by what had transpired.

His next appointment was some way off. When he reached the place, the cabin was full of women and the yard full of men, many of whom, perhaps, feeling more interest in seeing the preacher licked than in hearing him preach. While securing his horse, and removing his saddle-bags, five young men surrounded him, when the greeting proceeded on this wise:

"Are you the preacher?"

"I have come in place of the preacher."

"We are honest people up here in the mountains, and don't allow any horse-thieving, counterfeiting preachers to come among us. We know you can't preach any, but just for the fun of it we will let you try, and then we'll lick you and send you off as we did that other fellow. We understand it."

"As soon as I get ready I will let you know whether I can preach any or not; and as for the other thing you intend to do, it can't be done. I am a man of peace, and came to bring a peaceful gospel. Of course, fighting is not in my line; but when compelled to fight in self-defense, I am a very dangerous man. If I choose to engage in that kind of sport, I would not ask an easier task than to whip a half-dozen such men as you are, all on me at once."

Passing through the crowd, Richardson took his position in the cabin door, and commenced the public service in the usual way, using his pocket-edition of the hymn-book and Bible. The women ceased their merry chat to stare and listen at the stranger, and the men drew up in a solid square outside. During the

sermon the power of God came down on the people, and many, indoors and out, fell like men shot in battle, and some shrieked aloud for mercy; and among the slain were the five bullies pledged to lick the preacher. Sermon ended, Richardson passed on his knees through the house and yard, exhorting and praying. The meeting held till near night. Many souls were converted. At the close Richardson stated the terms of admission, and proposed to form a class of probationers for Church membership. The people came freely; and among those who joined were the five chivalrous blades who suffered the preacher to proceed only for fun before they were to give him a drubbing. How were the mighty fallen!

Before Richardson reached his third appointment, his fame preceded him. Rumors became rife that a young giant was in the land full as strong as Sampson, who slew the Philistines with the jaw-bone of an ass; and in confirmation of this it was alleged that Richardson had licked four stout men all on him at once, at the courthouse, that he did it in a minute, and that without receiving a blow or a scratch. It was further alleged that he preached with such power as to knock a man down every lick at a distance of ten steps. Great curiosity was excited. Many were awe-stricken, and the whole community were agitated. From that time forward no difficulty occurred. All opposition ceased; and all the people were as kind to the missionary as they knew how to be.

In the autumn of 1823 Brother Richardson came to Conference to be admitted as a traveling preacher, saying as he found no organization, he had assumed the duties of a minister, a class-leader, steward, trustee, exhorter, local preacher, preacher in charge, presiding elder, Bishop, and all. And as a result of that piece of a year's work, he reported a mission circuit formed and two hundred and sixty-nine names enrolled as probationers for Church membership. Subsequently he labored two years in my district, then ruptured a blood-vessel about his lungs, and utterly failed in his health. After a time he went South, hoping to recover. Whether he yet lingers in time or has gone to his reward, I know not. I, however, take pleasure in saying in this connection, that George Richardson was a generous-hearted, magnanimous young man, one of great promise to the Church, till he lost his health in the midst of useful labor. I only add, that the above facts respecting Cumberland Mission were obtained partly from himself, and partly from others, and I have no doubt they are reliable.

He located, preached as he was able, and lived chiefly in Logan county, until May 26, 1860, when death released him from further toils.

Abram Long was "a patient, laborious and faithful minister of God. Born in Nelson county, April 25,

1796; converted when a young man; admitted into the traveling connection in 1823; serving joyfully the charges to which he was assigned, he remained a member of the Conference for forty-four years." He died a member of the Louisville Conference, June 16, 1867.

John S. Barger remained in the Kentucky Conference until 1831, when he was transferred to Missouri, and served the St. Louis Station for one year. He then went to Illinois, where he was abundantly useful for many years. He became a leader in the Illinois Conference, filling some of its most prominent appointments and wielding great influence among the people. An amusing story is told of him while he was still in Kentucky.

While traveling the Logan circuit, he fell in love with Miss Sally L. Baker, a young lady of fervent piety, and well calculated for the position of a preacher's wife. On the Sabbath before the marriage was to take place Mr. Barger preached in the neighborhood in which Miss Baker resided. His text was Matthew XVIII, 3. Just as he announced his text the young lady entered the church, when the discomfited preacher said, "My text is in the eighteenth chapter and third verse of Sally Baker." The young lady blushed, the audience smiled, and the sermon was remarkably brief.

The name of Newton G. Berryman was familiar in Methodist affairs for nearly half a century. Though a Virginian by birth, he was reared by his excellent mother chiefly in Fayette county, Kentucky. Converted when fourteen years of age under the ministry of Benjamin Lakin, of precious memory, he yielded to the call to the ministry and was received on trial in 1823. His first appointment was to the Mt. Sterling circuit, then Christian, then Fountain Head, in all of which he was eminently successful. But the exacting labors of such a ministry were too much for his strength, and he was compelled to locate and rest. He

taught school for a time, then entered the Tennessee Conference in 1829, and was sent to Clarksville. The next year he had to locate again. After superintending an academy in Clarksville for two years, he again became a member of the Kentucky Conference. Later he decided to remove to Illinois, where he remained until after the General Conference of 1844. He was a member of that memorable body, and being decidedly southern in his convictions, he voted with the southern delegation on all those questions that brought about a division of the Church. This rendered him unacceptable to the people of that northern State, so he went to Missouri and united with the M. E. Church, South. In 1865, he was transferred to Kentucky and placed in charge of the Lexington District. The next year he went to Carrollton, where he remained two years, then to Harrodsburg for two years. In 1870, he went back to St. Louis, but having received a severe injury in a fall from a horse, he never recovered, but died December 18, 1871. A most excellent man, he enjoyed the love and confidence of all who knew him.

We have purposely reserved one name on the list of those admitted this year until the last—the name of Hubbard Hinde Kavanaugh. As he will be before us so prominently as we sketch the next sixty years of our history, we will here give only a brief outline of his life. He was born in Clark county, Kentucky, January 14, 1802. He was the son of Rev. Williams and Hannah Hinde Kavanaugh, and, on his father's side, was descended from an illustrious Irish family, who, being ardent Catholics, went to France with James II when he fled from England. The name has been prominent in French history since that time. While his father, Rev. Williams Kavanaugh, after four years in the Meth-

odist itinerancy, located, and afterwards, in order to carry on an active ministry and at the same time care for his family, united with the Protestant Episcopal Church, and became rector of churches in Lexington, Louisville, and Henderson, none of his family went into that Church with him. Four of his sons became Methodist preachers. His father dying when Hubbard was only five years of age, his training fell to his most excellent mother. Mrs. Kavanaugh believed that every man ought to have a means of making a support, and so Hubbard, when thirteen, was apprenticed to the Rev. John Lyle, of Paris, Kentucky, to learn the art of printing. Mr. Lyle was a most excellent man, a minister in the Presbyterian Church, and his kindness to young Kavanaugh was never forgotten by him. In November, 1817, Mr. Kavanaugh was happily converted and soon after united with the Methodist Church. He joined the Church under the ministry of Benjamin Lakin, and soon became convinced that it was his duty to preach the gospel. Mr. Lyle, in order that he might prepare himself for his life work, generously gave him two years of the time for which he was apprenticed. Recommended by the Quarterly Conference of the Mount Sterling circuit, held at Grassy Lick church, he was licensed by the District Conference held at Pleasant Green church, in Bourbon county, in 1822. Soon after he went to Augusta and was employed by James Armstrong to edit and publish the "*Western Watchman*," a paper issued at Augusta. Here he exercised his gifts in the pulpits around the little town, and soon attracted attention by his eloquence and fervor.

Received on trial in 1823, he was sent as junior preacher to the Little Sandy circuit. This circuit lay

in the northeastern corner of the State, and was rough and mountainous. Small of stature and youthful in appearance, he was known as "the little boy preacher." But his genial disposition, his fine social qualities, and his excellent preaching made him a favorite with the people wherever he went. "He has been the pastor of the Church in all the principal towns and cities in the Commonwealth, and there is scarcely a community in the State that has not been favored with his ministry." He was effective as an evangelist; many souls were converted under him. He possessed a great mind and grappled with great themes. His eloquence rivaled that of Bascom himself. The writer has heard him when persons in his audience scarcely knew where they were, or whether they were in the body or out of it, so enraptured were they. Unhesitatingly we can say he was the most eloquent man we ever heard.

At the General Conference of 1854, he was elected one of the Bishops of the Methodist Episcopal Church, South, and lived until the 19th of March, 1884, when, in Columbus, Mississippi, he breathed his last. As we shall meet with him so frequently as we proceed, we shall reserve a more extended account of his life and labors until later.*

*Of the many Methodist preachers we have sketched from 1786 to 1823, Bishop Kavanaugh was the first with whom the writer was personally acquainted. In our childhood we saw and heard him often. While a college student, we were once entertained with him in the same home. When at his best, he was the most eloquent man to whom we ever listened. In 1882 he preached the baccalaureate sermon for Kentucky Wesleyan College, then located at Millersburg, Kentucky, and in the latter part of the sermon were some of the most eloquent passages we ever heard from the lips of a man. Persons were so enraptured they scarcely knew where they were. We shall always esteem it one of the great privileges of life to have seen and heard this truly great preacher.

Among other things, the Conference of 1823 was busied with a report from the trustees of Augusta College. A charter had been secured from the Legislature of Kentucky, a classical school under the management of Rev. John P. Finley had been begun, and the work of organizing it as a College was in the near future. Of course the Conference, as did the Ohio Conference, began the solicitation for funds and took every step they possibly could to make the institution a success.

Eleven delegates to the ensuing General Conference were elected, viz., Jonathan Stamper, John Brown, Charles Holliday, William Holman, Peter Cartwright, Thomas A. Morris, George McNelly, George C. Light, John Johnson, Richard Corwine, and Marcus Lindsay.

It was announced in the Conference that a legacy of \$500 had been left the Conference by Mr. Thomas Nichols, and by vote of the Conference, the money was appropriated to Washington, Mason county, for the purpose of aiding in building a Methodist meeting house in that place. The Secretary was instructed to notify Col. Marshall Key of the disposition made of the bequest.

As already stated the membership of the new Conference in 1820, was 17,254 white, and 2,113 colored members. At the end of the quadrennium, the membership is given as 21,152 white, and 2,929 colored; an increase of 3,898 white, and 816 colored members.

CHAPTER IV

DIFFICULTIES IN STATE AND CHURCH

The quadrennium upon which we are entering was a period of political turmoil and strife. The excitement existing in 1820 had not subsided, but had grown even worse. One of Kentucky's historians says, "It is doubted if the days of 1861-5, when the War between the States was raging, were more filled with bitterness than were the days of this Old and New Court contest." In the State, the "Relief" and the "Anti-Relief" parties were wrought up to the highest tension, while in the nation a hot Presidential campaign was in progress in which Henry Clay and Andrew Jackson were contending candidates. Such an atmosphere was not favorable to religious success.

A session of the General Conference, held in Baltimore in May, 1824, took from the Kentucky Conference that part of its territory lying in Virginia, and placed it with the Ohio Conference; thus leaving the Kentucky Conference to "include the State of Kentucky, and that part of the State of Tennessee lying north of the Cumberland River." This took from the Kentucky Conference one District and approximately 3,000 members, leaving a little more than 18,000 white, and about 2,700 colored members.

When the matter of the "suspended resolutions" was brought up, this General Conference declared that "the said resolutions are not authority, and shall not be carried into effect." It seems that this would have ended the matter had not the Conference later in the session adopted another resolution, declaring it is "the

sense of the General Conference that the suspended resolutions, making the presiding elders elective, etc., be considered as unfinished business;" that is, be carried over to the next General Conference. This, we suspect, was for the purpose of allaying the irritation and appeasing the so-called Radicals, who were so insistently demanding the change. By holding the matter in suspense for four more years it was hoped that the agitators would, by that time, weary of their agitations and the peace of the Church would be restored. But just the opposite resulted. The agitation grew bolder and more insistent. In 1821, William S. Stockton, a layman, had begun the publication, at Trenton, New Jersey, of the *Wesleyan Repository*, which became the organ of the reform. This paper gathered into its list of correspondents a considerable number of able writers who vigorously, not to say viciously, assailed the government of the Church. The "reform" program was now enlarged, and it was insisted that both Presiding Elders and Bishops should be done away, and that laymen should have equal representation with the ministers in all the Conferences of the Church. In 1823, the *Wesleyan Repository* suspended publication, and a new monthly periodical, called *The Mutual Rights of the Ministers and Members of the Methodist Episcopal Church*, was established in Baltimore. This monthly was widely circulated, and was unsparing in its attacks upon the old order of things. "Union Societies" were organized throughout the Church for the purpose of creating sentiment and increasing the demand for reform. Other organizations, made up of local preachers, laymen, and quite a number of itinerants, sprang into being. Everywhere dissensions arose and the

peace and harmony of the Church were broken up. Many withdrew from the Church, and, adopting a policy which we think was both unwise and unnecessary, congregations and Conferences in some sections expelled many of the leaders of the movement.

Kentucky Methodists will be especially interested in one of the developments of this controversy. Throughout the bounds of this Conference, as elsewhere, numerous organizations sprang up, calling themselves simply, "The Methodist Societies." In June, 1826, a convention was held in the city of New York, in which the delegates solemnly declared,

"Having failed in every attempt to obtain reform, in which our religious, as well as civil rights would be better secured, We, the delegates from the different secessions from the said Methodist Episcopal Church, having assembled ourselves in the city of New York in convention, appealing to the great Head of the Church for the purity of our motives, and the sincerity of our hearts and intentions, and imploring Divine aid and assistance, do ordain and establish the following as the Constitution of our Church, to be known by the name of the METHODIST SOCIETY."

The names of more than fifty participants in this convention are given, and among them the names of *William Burke, of Ohio, and Jesse Head, of Kentucky*. In connection with their names it is stated that Burke claimed to represent the "Wesleyan Methodists," and Head the "Methodist Society." It will be remembered that Burke was not, at this time, a member of the Methodist Episcopal Church, having been expelled from the Ohio Conference on a charge of "contumacy," growing out of some trivial misunderstanding between him and his Presiding Elder. An appeal to the General Conference resulted in affirming the action of the Ohio Conference. Burke, insisting that he was not guilty of wrong doing, remained out of the

Church for a number of years, but never lost the confidence and love of his brethren. He was afterwards restored to his place in the Church, and that without confession on his part. When the Church was divided in 1845, he cast his lot with the M. E. Church, South, and died an honored and beloved member of our Kentucky Conference.

Jesse Head will be remembered as the man who married Thomas Lincoln and Nancy Hanks, the parents of Abraham Lincoln. He lived for many years in Harrodsburg, Kentucky, was a deacon in the Methodist Episcopal Church, and quite prominent in the civic and business affairs of his home town. It is well known that he was, for a time, disaffected toward his Church, but few are aware of his connection with this reform movement. When the convention at New York organized themselves into a separate Church, they published a small, leather-bound book, giving a "Declaration, Constitution and Bill of Rights" of the new organization, and this book was "published by Jesse Head, Kentucky; and S. Budd, New York, for the Methodist Societies."*

The discussion of the points involved in this controversy was carried on with great asperity, and misconceptions, misrepresentations, and unfortunate personalities were indulged, of which both sides might be convicted and of which both sides should now be heartily ashamed. The misrepresentations were not

*A copy of this little book is in the hands of the writer. It is the only copy we have ever seen. No mention of this convention in New York, nor of the organization it effected, is made by any writer we have consulted. The action of the convention seems to have been premature and abortive. It was not a part of the movement which resulted in the organization of the Methodist Protestant Church in 1830.

intentional, of course, but were misrepresentations nevertheless. The chief advocates of the so-called reform, most of them writing under pen names, are known to have been Asa Shinn, once a preacher here in Kentucky; Nicholas Snethen, one of the strong men of Methodism; Alexander McCaine, an Irishman by birth, but whose ministry was spent mostly in the South; George Brown, of Ohio; and Dr. Samuel K. Jennings, who was once invited to become the Principal of Bethel Academy. Even Bascom wrote in defence of the movement. The principal defenders of the government of the Church as it was, were Dr. Thomas E. Bond, a local preacher, and John Emory, afterwards a Bishop of the Methodist Episcopal Church. As the discussion proceeded, the situation grew worse and worse. Had both sides been more moderate there might have been hope of accommodating the differences and of avoiding the division that came in 1830 with the organization of the Methodist Protestant Church. But the agitation was so violent and feeling ran so high that division was inevitable.

Of course these things affected the Methodism of Kentucky as well as elsewhere. Quite a number of the Conference preachers sympathized with the "reform." Quite a number of local preachers and leading laymen were active in promoting the organization of "Union Societies." Charged with "inveighing against the discipline of the Church," and thus becoming disturbers of the peace, several were expelled, especially in the western part of the State. When the Methodist Protestant Church was established, a good many godly men and women withdrew and united with that Church, though the number was not as large as might

have been expected*

While this strife within our Methodism was impeding our progress and losing us members, Barton W. Stone and his followers were making inroads upon us. The zeal of these self-styled "Christians" knew no bounds. Not only their preachers in the pulpit, but private members wherever they could find a hearer, were everlastingly advocating the peculiarities they had espoused. Stone himself complained that, in their zeal for the new faith, they were neglecting the ethical side of religion. He said, "There has been more labor expended in reaping down the harvest, than in preserving it when reaped—there has been more care to lengthen the cords, than to strengthen the stakes—more zeal to proselyte, than to build up in the faith of the gospel." Stone was himself a spiritual man. Whatever errors he may have espoused, he was a man of high moral character and of irreproachable life. He held tenaciously to his convictions, but was full of love and charity for other Christians. His plea for the rejection of all human creeds and the union of all Christians upon the Bible alone struck a responsive chord in the hearts of people who were weary of theological hair-splitting and contentions over matters of Church government. There can be no question that many Methodists throughout our State, sick of the agitations that were distressing us, became easy proselytes to the Stoneite movement.

*Two good local preachers in Ohio county were thus expelled—W. J. Finley and George W. Jones, though Jones was afterwards restored to his place in the M. E. Church by act of the Annual Conference. These were most excellent men, and, with much sacrifice, gave their lives to an effort to build up the Methodist Protestant Church in Western Kentucky and Middle Tennessee. These facts I have learned from a letter to the author from the Hon. John B. Wilson, of Hartford, Kentucky, who is a grandson of Rev. George W. Jones.

Then again, it was in 1823 that Alexander Campbell first made his appearance in Kentucky and began his terrific onslaught upon other denominations, especially upon the Methodists and Presbyterians. He and Stone had not yet united their forces, but they had much in common, and their influence was felt by all the Churches in central and northern Kentucky. But more of this later.

The General Conference of 1824 gave what was, perhaps, its first *official* recognition and endorsement to the great Sunday School movement. As early as 1769 Hannah Ball, a Methodist woman in England, gathered together some poor children in High Wycome, northwest of London, taught them on Saturdays and Sundays, and reported the work to John Wesley. Twelve years later, when Robert Raikes began his work in Gloucester, England, Sophia Cook, another Methodist woman, suggested to him a school for the street waifs, on Sunday, and was his co-worker. Mr. Wesley highly commended these schools. Concerning the Sunday School system of the Church, Stevens, in his *History of Methodism*, says:

Methodism shared in the origin of the institution in England, and first incorporated it in the Church. Francis Asbury established the first school of the kind in the New World in 1786, at the house of Thomas Crenshaw, in Hanover county, Virginia; and this first attempt prefigured one of the greatest later advantages of the institution by giving a useful preacher to the denomination. In 1790 the first recognition of Sunday schools by an American Church was made by the vote of the Methodist Conferences, ordering their formation throughout the Church, and also the compilation of a book for them. Methodism for many years made no provision for the general organization, or affiliation of its Sunday schools. Its Book Concern issued some volumes suitable for their libraries, chiefly by the labors of John P. Durbin, who prepared its first library volume, and its first Question Book, etc. (Stevens, P. 535).

Durbin, it will be remembered, was a native of Bourbon county, Kentucky, and began his ministry in this State. While there were Sunday schools here and there throughout American Methodism prior to 1824, it remained for this General Conference to make it the "duty of each traveling preacher in our connection to encourage the establishment and progress of Sunday schools." This made every traveling preacher an active agent in the promotion of this good work, and the number of Sunday schools grew with great rapidity. It is claimed that the first Sunday school in Kentucky was in Frankfort, in the home of Mrs. Elizabeth Love, and under Presbyterian auspices, though patronized by other denominations. This was in 1819.*

The only other act of this General Conference that we shall note was the election of Joshua Soule and Elijah Hedding to the office of Bishop. Soule was one of the ablest men ever elevated to that high office. The following biographical sketch, taken from Simpson's *Cyclopedia of Methodism*, will suffice to inform the reader as to the general character and life of this great man, though we shall meet with him often as we chronicle the events of after years.

Born at Bristol, Maine, August 1, 1781, and was licensed to preach at seventeen years of age. He was admitted on trial in 1799, and was appointed presiding elder of the Maine District in 1804. He was subsequently stationed in the city of New York; was a member of the General Conference of 1808, and was the author of the plan for a delegated General Conference. He was elected Book Agent in 1816, where he served for four years, during which time he commenced the *Methodist Magazine*, and was its editor. In 1820, he was elected to the office of Bishop;

*In 1815, Mrs. Lyle, the wife of the Presbyterian minister at Paris, Kentucky, was in the habit of sending Hubbard H. and Benjamin T. Kavanaugh out into the streets to invite boys to come to her home on Sunday morning, and here she taught them to read the Bible and to learn the Catechism. This was a **Sunday School**.

but, believing the plan which the General Conference had adopted for electing presiding elders was unconstitutional, he declined. During the next four years he was stationed in New York and Baltimore. In 1824 he was again elected Bishop, and after that time devoted himself wholly to the duties of his office. He resided for many years at Lebanon, Ohio, and was a delegate to the British and Irish Conferences in 1842. At the separation of the Church, in 1845, he adhered to the M. E. Church, South, and shortly afterwards settled at Nashville, Tennessee. Though advanced in years, he continued active in his episcopal duties, visiting California in 1854. For several years before his death he was greatly enfeebled. He died at Nashville, March 6, 1867, having been from the time of its organization the senior Bishop of the M. E. Church, South. Bishop Soule was a man of superior intellect, a strong will, possessed of great energy, and was a useful, popular, and sometimes an overwhelming preacher, and an able administrator.

Bishop Hedding was born in Dutchess county, New York, June 7, 1780. Converted in his nineteenth year, he was soon licensed to exhort, and, young as he was, he supplied the place of Lorenzo Dow, who had left his charge. He was admitted into the Newark Conference in 1801; was presiding elder of the New Hampshire District in 1807; afterwards stationed in Boston, and other leading stations and Districts in that vicinity, until elected Bishop in 1824. He presided over the Kentucky Conference but once, and that was in association with Bishop Roberts in 1831. "For clear and strong intellect, broad and commanding views, administrative ability, and deep devotion, combined with amiability and gentleness, Bishop Hedding had few equals, and possibly no superiors, in the Church."—(Simpson).

1824. The Kentucky Conference in 1824 was held at Shelbyville, September 23rd. Bishops McKendree, Roberts, and Soule were present, though Bishop Roberts was the legal President. George Brown had died during the year. On account of afflictions, Daniel Tevis was discontinued a second time. Thomas Joiner,

Elisha Simmons, Caleb Crain, John Jones, and Benjamin Malone located, and Laban Hughey, broken in health, was placed on the superannuate list.

Fourteen were admitted on trial. Of these, Caleb Taylor, John Watts, Thomas G. Reece, and George Shreaves were discontinued at their own request the next year. Nathan Parker and Joseph Carter were discontinued at the end of two years, and John M. S. Smith located in 1827. Some of these returned to the itinerancy at later dates, and rendered effective service.

John Sinclair was six years in Kentucky, after which he was transferred to Illinois, where he rendered splendid service until his death in 1861. A Virginian by birth, he came to Lexington, Kentucky, in early manhood, and was here powerfully converted in a class-meeting. He was said to have been "remarkably useful;" that "hundreds were converted under his ministry;" and that, to the end of his life, "he was true to his trust." "As a preacher, he was plain, simple, and good; a preacher of the true Methodist type." While in Kentucky, he gave two years to the Mount Sterling circuit, and one each to Hinkstone, Winchester, Cynthiana, and Christian. He died a member of the Rock River Conference, and there was great peace at the close of the day.

William H. Askins was said to have been "one of the most popular and useful preachers with whom the Methodist Church in Kentucky was ever favored." He, too, was born in Virginia, but came to Kentucky in early life. He was converted and united with the Church at a camp meeting at old Ebenezer, in Clark county, in 1820. He soon entered the ministry, and people were amazed at his preaching. Jonathan Stamper says:

A common remark concerning him was, "Is not that little Bill Askins, the little white-headed mischief we used to see engaged in all manner of fun and frolic? Where did he get his learning? When did he ever take time to study and make himself what he is—one of the greatest preachers I ever heard?" It was not an unreasonable inquiry in view of his former life; but the truth was, that he was a preacher by intuition. He had a remarkable mind; he never forgot what he once learned, and possessed the rare faculty of bringing everything he knew into requisition in the very best manner. But the most important secret of his success as a preacher lay in the fact that he was filled with love toward God and man. He was one of the most indefatigable workers in the vineyard of his Lord I ever knew. By day or by night he never spared himself, and seemed always more than willing to consecrate his all to the single object of his life—that of saving souls. His constitution was naturally fine, but he taxed it too heavily, and, I doubt not, shortened his life by incessant labor. . . . As I have already intimated, his talents as a public speaker were very superior. A clear, musical voice, dignified gestures, and correct, well-chosen language, all characterized his pulpit efforts. He was certainly one of the most powerful exhorters I ever heard, and when engaged in this peculiar exercise, often grew wonderfully eloquent. Take him altogether, he was one of the foremost ministers of his age, in respect of both talent and usefulness; and though dead, he still lives in the affections of many who were brought to Christ through his instrumentality.

The measure of a man's success in those days was not his success in caring for the church under his charge, but the number of souls he brought to Christ. The art of exhortation, used so effectively by the early preachers, is, among the present generation of preachers, almost a lost art. This is very unfortunate. People of the present day do not need to be *convinced* so much as they need to be *moved*. They lack *heat* rather than *light*, and happy the man in the pulpit who rediscovers the power to *persuade* men. That ministry which fails here, fails completely.

After six years in the Kentucky Conference, Askins was transferred to Illinois, where, in less than two years, he fell a victim of paralysis, and died, in Jacksonville, Illinois, July 6, 1832. When in Jacksonville a few years later, Stamper tried to find his grave. "They

showed me a grave that was believed to be his, one overgrown with weeds and briars, as though the hand of affection had not touched it for years. . . . Sleep on quietly, by beloved Askins! God has not forgotten you, if the world has. You have fought a good fight, kept the faith, and finished your course like a man of God, and your work of patience and labor of love shall be held in everlasting remembrance." Before leaving Kentucky, he was married to the daughter of Henry Fisk, of Grassy Lick, Montgomery county, who, with three little children was left to mourn his loss.

Another man of more than usual ability was Fountain E. Pitts. He was born in Georgetown, Kentucky, July 4, 1808. Both his grandfathers were distinguished Baptist preachers. His parents died when he was quite young, and he was reared by an older sister, who lived near Hopkinsville, Kentucky. He received the best education available in his day. He was converted under the ministry of John Johnson, and united with the Methodist Church when twelve years of age. At sixteen he was licensed to preach, and was admitted into the Kentucky Conference when only a little beyond that age. After four years on the Mount Sterling, Green River, Fountain Head, and Goose Creek circuits, he fell into the Tennessee Conference when, in 1828, the territory north of the Tennessee River was transferred to that Conference. Here for more than forty-three years he filled leading stations and Districts with remarkable success. In 1835, he was sent by the Missionary Society to South America to explore Brazil and other countries of that continent, with a view to establishing missions there. He spent a year, preaching in Rio Janiero, Buenos Ayres, and other places, organized one or two small societies, and upon his re-

port, work was undertaken in those fields. This work, however, was not very successful for several years, but was the foundation upon which our Methodist missions in that part of the world have been builded. The following, taken from his Memoir in the General Minutes, gives a description of the man:

Brother Pitts was by nature richly endowed. He was a little below medium size, fair skin, light hair, and blue eyes, and, when young, was regarded as rather handsome. His temperament was sanguine, always hopeful. His head was large, and his intellectual powers, in many respects, were of the highest order, and he was much gifted as a speaker. His voice was full, clear, and musical; his enunciation distinct; his manner was deliberate, grave, solemn, and impressive; his language well suited always to his subject. He knew the way not only to the heads, but to the hearts of his hearers, which gave him extraordinary power to control, and, at will, to move the multitude. . . . He was at one period of his life, one of the most powerful field preachers. A camp meeting especially seemed to inspire him—there he showed the full measure of his strength. He preached generally for immediate effect, and was wonderfully successful in securing the fruits of his labors. He sang well, . . . was powerful in prayer and exhortation, and labored with great success at the altar.

While attending the General Conference at Louisville in 1874, he went to Shelbyville, where on Sunday night he preached his last sermon. Returning to Louisville, he was taken sick, repaired to the home of a relative not far away, and there died, May 12, 1874.

William Atherton was a soldier in the War of 1812. Born in Shelby county, he entered the army when quite young, was soon taken a prisoner by the British and Indians, and suffered many things at their hands. In after life he had many interesting experiences to relate. Finally securing his release, he returned to Shelby county, and there, in 1823, was licensed to preach, and when the Conference met in Shelbyville in 1824, he was one of those received on trial. After five years in the work, his health failed, and he was com-

pelled to superannuate. He remained without appointment until 1839, when he was sent to Fourth Street charge, Louisville. In 1844, he was again forced to retire, after which he removed to Greencastle, Indiana, where he died in 1864.

Readers of our first Volume are familiar with the name of Benjamin Ogden, one of the two first missionaries to come to Kentucky. Having come to the wild West in 1786, two years of itinerating in this rugged wilderness broke his health. He married, located, returned to Virginia for a time, then moved back to Kentucky. While we do not know what it was, there was some trouble between him and Francis Poythress, his presiding elder, and he was out of the Church for several years. It seems that he became a backslider, but was reclaimed, joined the Church, and was again licensed to preach. In 1816 he was admitted on trial again, but soon found that he was not yet able to endure the strain of the itinerancy. This year, 1824, he still again asked admission, was received, and gave to the cause three more years of his life, serving the Tennessee Mission, Christian, and Yellow Banks circuits. He then retired to the superannuate list, where he remained until his death, November 20, 1834. We are glad to be able to record that he died a member of the Conference in which he suffered so much and did so much to establish.

At the close of this year there was but a small increase in membership, 324 white, and 202 colored members. It is evident that the Church found it hard to advance in the face of conditions then prevailing in the State.

It was during this Conference year, on March 25, 1825, that Science Hill Female Academy was opened by

Rev. John Tevis and his wife. Mrs. Julia A. Tevis. Mention has already been made of the fact that there was no common school system in Kentucky at this time. Children were either taught in their homes or sent to short-term subscriptions schools, where they learned a few of the elementary branches of an English education. A few schools of higher grade had been established for boys, and a few colleges, like Transylvania, Augusta, Center, and Georgetown, had come into being, but all these were for young men. There were no institutions of higher grade for girls, except the Roman Catholic school at Bardstown, and perhaps a small school at Frankfort, run by the Rev. Mr. Fall. Methodists and many other parents among the Protestant denominations had no place in which to fit their daughters for life's work. The Rev. John Tevis had been admitted on trial in 1815, and for four years past had been Presiding Elder of the Holston District, in East Tennessee. He had recently married Miss Julia A. Hieronymus, a native of Clark county, Kentucky, and a teacher of unusual ability and equipment. They had, in the fall of 1824, returned to Kentucky, and while Mr. Tevis had been assigned to Louisville, they made their home in Shelbyville. Seeing the great need of a school of high grade for girls, they opened the Science Hill Academy in March, 1825. It at once took high rank and met with deserved success. It has continued in operation until the present, and has been of untold advantage to the womanhood of this and other States. Hundreds of girls, out of the best families, were trained under the wholesome influence of the refined and deeply religious founders. Mrs. Tevis continued in charge of the school until 1879, when she sold it to Dr. and Mrs. W. T. Poynter, and Mrs. Poynter

is still (1936) at the head of the institution.

Thus it will be seen that Methodism was a pioneer in the education of both young men and young women. In 1825, Augusta College was assuming creditable proportions, and both the Kentucky and Ohio Conferences were doing everything in their power to make it an institution worthy of the Church that was behind it. While it was never properly endowed, and while it later became the victim of conditions it could not survive, during a number of years it was one of the outstanding institutions of the land, and did a great work for the Church and for the country at large. Like many other excellent institutions, it existed largely upon the sacrifices of its faculty.

1825. Except for the personal notes, there is not much in the proceedings of the Kentucky Conference of 1825 that will be of interest to the reader. A resolution was passed asking the Ohio Conference to join us in the publication of a religious newspaper, to be issued from Augusta, Kentucky, the proceeds of which were to be used for the benefit of Augusta College. Such a paper was established under the name of *The Augusta Herald*, but we are of opinion that but little revenue was derived from it for the benefit of the College. A little later another novel enterprise was undertaken for the benefit of the College, but we have no information as to the amount realized from it. We refer to the purchase and operation of the ferry across the Ohio River at Augusta. At that time it was not easy to find safe and paying investments for college funds, and the ferry seemed to promise as good returns as any other investment that could be had.

The Conference met this year at Russellville, the first time a session was held in the western part of

the State. Bishops McKendree and Roberts were present. For some reason, William Adams was not elected secretary, but R. D. Neale was chosen for this service.

John P. Finley, that most excellent and gifted principal of the school at Augusta, had died during the year. John Watson, under charges of gross immorality, was adjudged guilty and expelled from the Conference and Church. Caleb Jarvis Taylor, John Watts, Thomas Reece,* and George W. Shreaves, were, upon their own request, discontinued. James Browder, Presley Morris, James Ross, James P. Milligan, Allen Elliott, and Henry Gregg were located. Discontinuances and locations were very frequent in those days. The conditions prevailing at that time made this inevitable. The work was hard, and men of delicate health and feeble constitutions seldom lasted more than a few years. The salaries were distressingly small, and many good men, with hearts burning with zeal for the cause of Christ, were compelled to give up the work so dear to them and go to the farm, or to some of the professions in order to relieve their families from want. Quite a number of the men who transferred to Indiana, Illinois, and Missouri, did so because of the better opportunities afforded by these newer States to acquire land and build homes for their loved ones. Every year there was allotted to the Kentucky Conference from \$150 to \$300 from the profits of the Book Concern, and from \$75 to \$100 from the Chartered Fund, but these amounts did not go far toward the relief of the necessitous cases that came to light at

*Thomas G. Reece re-entered the Conference in 1826, and gave six years of valuable service to the cause. He then located, and established his home near Bell's Chapel, in the bounds of the Elkton circuit, where he remained a most useful local preacher.

every annual session. The poverty endured by many of the men who toiled in the itinerant ranks was simply appalling. We will never be able to appreciate the heroism of the wives of these men, who, while enduring the severest privations and sufferings, encouraged their husbands to go on with their work for the salvation of souls. History scarcely furnishes a parallel to such devotion.

Sixteen men were received on trial this year. Of these, Evan Stevenson was discontinued at the end of one year on account of the failure of his health. He was the son of Job Stevenson, of Georgetown, Kentucky, the grandson of Thomas Stevenson, in whose cabin Benjamin Ogden organized the first Methodist Society in northern Kentucky, in 1786. He assisted Lewis Parker on the Danville circuit this year. William Brown, after serving Madison, Wayne, and Clark's River circuits, located in 1829. Failure of health compelled the location of David Tunnell in 1830. John G. Denton, after five years, located and settled at Brandenburg, Kentucky. Nathaniel M. Talbot went early to Missouri, was for several years Principal of a school at Peori, in the Indian Mission District, and took a prominent place among the preachers of the Missouri Conference. He was for twenty-four years a missionary to the Indians. During the Civil War, when the violence of the "Jayhawkers" was spreading terror over a large part of Missouri, Talbot was forced to flee to the South, but he went preaching the Word. He spent some time in Louisiana, but returned to Missouri, where he died July 31, 1872.

Nehemiah Cravens, who was also of the class received this year, served with acceptance for a few years, but in 1831, was arraigned upon charges of gross

immorality and expelled.

Michael Taylor was a native of Scott county, Kentucky. After receiving assignments to Lebanon, Shelby, and Somerset circuits, he went first to Illinois, then to the Indiana Conference. Here he served the Wabash District four years, and was a member of the General Conference of 1836. He died while on the Quincy District, July 20, 1838.

James L. Greenup located in 1832. He is said to have been a useful, laborious, and faithful minister. Later in life he joined the Kentucky Conference of the Methodist Episcopal Church, and was a member of that body until 1874, when he died.

There were four Tevises in the Kentucky Conference. Of John Tevis, who, with his wife, was the founder of Science Hil Female Academy, some account has already been given. Daniel Tevis was admitted on trial in 1821, but his delicate health compelled his retirement after one year. In 1823, he again was admitted, and was able to serve only one year. But his heart was in the work, and in 1826, he again knocked at the door of the Conference, was admitted, and gave seven years to the work he so persistently tried to do. Benjamin and John William Fletcher Tevis were brothers, and hailed from Bracken county. Both were admitted in 1825, Benjamin remaining in the Conference six years, then locating, he retired to a farm and to the practice of medicine eight miles above Madison, Indiana. Fletcher Tevis traveled seven years, locating in 1832.

Another of the class of 1825 was John Fisk, a son of Henry and Martha Fisk, of Montgomery county, and staunch supporters of old Grassy Lick church. John Fisk was awakened and united with the Church in

early manhood, and was happily converted soon afterwards. These old Methodists clearly distinguished between joining the Church and being converted. Licensed to exhort, John Fisk was employed by the Presiding Elder in traveling the Lexington and Danville circuits. He was sent this year to Jefferson, as junior preacher to R. D. Neale. He was next assigned to Elizabeth, then to Lebanon, to which he was assigned the second year; but on December 16, 1828, he entered the gates of death, and triumphantly passed on to the Eternal City. From all accounts he was a brilliant and lovable young man. "In the several fields to which he was assigned, he made full proof of his ministry, and was attracting more attention than any young man in the State. Wherever he preached vast crowds flocked to hear him, and with his ardor unabated, he delivered his messages with an earnestness that could not fail to leave an impress on the hearts of the people. Among his brethren in the Conference, while he had no peer, he was universally admired and beloved. He was a star of the first magnitude." He lies buried in the graveyard surrounding the old Pleasant Run church, which church is still a part of the Lebanon circuit.

James C. Crow was a Methodist preacher for sixty years. He was born in Adair county, Ky., in 1802, and died in 1885, aged eighty-three years. Admitted on trial in 1825, he located in 1830, but was readmitted in 1832. At the time he was located, he wrote in his diary, "To this date, I have received three hundred and fifty-eight members into the Church, and have been paid \$249." In 1845 he was again compelled to locate, and remained in a local relation until 1868, when he once more took work as a regular itinerant. When he had been in the ministry fifty years, he wrote: "I have

traveled ninety thousand miles, received two thousand members, helped build more than thirty churches, and given away thousands of books and tracts." His home was at Oddville, Harrison county. He was a son-in-law of Josiah Whitaker, and grandfather of President D. W. Batson, so long connected with Kentucky Wesleyan College, and for more than ten years the editor of *The Central Methodist*.

A man was admitted this year whose early death brought great sadness to the Methodists of the State. Henry S. Duke was born in Ohio county in 1805; was converted at fifteen; licensed when nineteen; traveled under the presiding elder the Franklin circuit, then after his admission, the Cumberland, Danville, Lancaster and Stanford, Limestone, and Glasgow circuits, and the Frankfort, Mount Sterling, and Maysville Stations. In 1835, he was assigned to the Lexington District. While in his first year on this District, he was seized with pulmonary consumption, and died at Nicholasville, May 3, 1836. Dr. T. N. Ralston was with him when he passed away. He said to Dr. Ralston, "Tell the preachers of the Kentucky Conference that I have never forgotten the address of Bishop Soule at the Versailles Conference, when he said, 'Let me die at my post.' I have always wanted to die at my post." His memoir says of him: "Henry S. Duke was a young man generously endowed by nature, agreeable and prepossessing in person and address, with a mind naturally strong and discriminating, and well furnished with various information, especially information appropriate to his calling as a Christian minister."

Alexander H. Stemmons was a good man. After traveling the Livingston and Fleming circuits, he went to Missouri, where he remained two years, then re-

turned to Kentucky. After serving Hopkinsville and Livingston circuits, he located in 1832. He removed to Knoxville, Illinois, where he came to the end of his life in 1838.

Charles M. Holliday (to be distinguished from Charles Holliday, who was Book Agent at Cincinnati for several years) filled with acceptability several leading charges in the Kentucky Conference, then went to Indiana where he took rank among his brethren. When the Church was divided in 1845, he fell in with the northern branch, and rendered many years of most successful service.

One other name on this list of sixteen remains to be noticed—that of Joseph S. Tomlinson. He was born amid humble conditions at Georgetown, Kentucky, March 15, 1802. Bereaved of both his parents when only a child, he was apprenticed to the saddler's trade, in which he soon became proficient. By diligent application to his trade, he worked his way through Transylvania University, graduating with honors. He had been licensed to preach before completing his college course, and from the very beginning evidenced an unusual pulpit ability.

At the time of his graduation at Lexington, the friends of our infant college at Augusta, at that time the only institution of its grade under the patronage of the Methodist Episcopal Church, and then struggling for existence, were in want of a competent professor, and Tomlinson, young as he was, was selected for the place, and accepted the important trust. He immediately hastened to the field of his future labors, where for nearly thirty years, with the exception of a few brief intervals, on account of declining health, he faithfully toiled at his post. Here he severely taxed all the energies of his powerful intellect and feeble body in advancing the cause of learning and the interests of religion. That his labors were abundant here will appear from the fact, that, in consequence of the frequent vacancies in the faculty, it became necessary that at different periods he should occupy different chairs. At one period he was professor of Languages, at another of Mathematics, then of Natural

Science, then of Moral Philosophy and Belles-lettres. In every department of instruction he determined to be a master; and so he was.—General Minutes.

For a number of years he was President of Augusta College. During this time the degree of Doctor of Divinity was conferred upon him,—an honor given to very few Methodist ministers at that time. When Augusta College failed and its charter was revoked by the Legislature of Kentucky, Dr. Tomlinson was elected to a professorship in Ohio Wesleyan University, but, on account of impaired health, he did not accept, though for two years he served as a Field Agent for the institution. He was then elected to a professorship in Ohio University, at Athens, Ohio, and at the end of a year, was elected President of that institution. He declined the position. "The Doctor inherited a strong predisposition to mental derangement, as is proven by well-known facts in the history of his family." He became melancholy and finally, on June 4, 1853, he died at his own hand!

Besides being a very fine preacher, Dr. Tomlinson has been pronounced "the ablest debater in America." Dr. Redford, who knew him well, says that "he was regarded not only as one of the most gifted members of the Conference, but as one of the most remarkable men of American Methodism." Upon the division of the Church in 1845, he undertook to carry the Minerva circuit with him into the Northern Branch of Methodism, a cause which he had most earnestly espoused. Dr. Redford, who was then the pastor of Minerva circuit, which included the town of Augusta, met him in public debate, and succeeded in saving to the Southern Church every congregation except the one at Augusta. But a history of this matter properly falls into a later

period, and when this is reached, we will have more to say of Dr. Tomlinson and his work.

At this Conference of 1825, the interests of Augusta College were paramount. The death of Principal John P. Finley was a blow to the institution, but his place was filled, and the College continued to enlarge its career of usefulness. That great preacher and ripe scholar, John P. Durbin, was this year elected to the chair of Languages, joining Joseph Tomlinson as a member of the excellent faculty which was in charge of the instruction. But most of Durbin's time was spent soliciting funds in the Ohio Conference and in the East. Agents were appointed to solicit funds in the Kentucky Conference, and though they secured but small sums, they filled the spacious halls with students, and in many ways aided in promoting the interests of the College. Mention has already been made of the establishment of *The Augusta Herald*, and the purchase of the ferry across the Ohio River at Augusta. These investments were not as wild as might appear upon first thought. Newspapers were scarce in those days, and there being no bridges, all travel between the North and South must use ferries. But whatever revenue they may have yielded, it was not enough to save the College from dire financial straits, and eventual bankruptcy.

The period of which we are now writing was not a fruitful period for Methodism in Kentucky. The years were "lean years." While at the Conference of 1826, report showed an increase in membership, this increase was small—less than five hundred of both white and colored.

CHAPTER V

STRUGGLING FORWARD

1826. Like the preceding session, the Conference of 1826 was taken up almost exclusively with routine business. This does not mean inactivity or failure. It sometimes requires greater effort to achieve small results than at other times to achieve greater ones. For a Church to hold its own through a period of opposition or depression is often a great accomplishment. Frequently an advancing army must stop and "dig in," and "consolidate its gains," in order to hold the ground it has won. So the Church must sometimes delay new enterprises and be content without startling developments until the time comes for further advance.

The session this year was held in Louisville. Bishops Soule and Roberts were present, and alternated in presiding. Both signed the Minutes. William Adams was again elected secretary. After the appointment of the usual committees, the Conference voted to observe Friday, October 13th, as a day of fasting and prayer—a precedent which might be followed with profit. More fasting and less feasting might give our Conferences a more spiritual tone. Local brethren and candidates for the traveling connection were invited "to take seats in the lobby as spectators."

Evan Stevenson, Joseph Carter, and Nathaniel Parker, admitted last year, were discontinued. Newton G. Berryman and Major Stanfield were located,—Berryman only temporarily. Thompson J. Holliman, Abel Robinson, Esau Simmons, Luke P. Allen, Simon Peter, and John Johnson were added to the list of su-

perannuates. John Ray, after several years of superannuation, was made effective. Obadiah Harber, Daniel Black, and Nelson Dills, all good men, had died during the year.

Fifteen were received on trial, though Daniel Tevis and Thomas G. Reece had been previously admitted, but compelled to discontinue before they were eligible to full membership. The thirteen new men are as follows: Hiram Baker, William Belt, William Cundiff, John W. Ellis, Littleton Fowler, Nathan Johnson, Silas Lee, Abraham Norfleet, Jefferson E. Parish, John Redman, Peter Shelton, Samuel Veach, and Lewis M. Woodson. Of these William Belt and Peter Shelton traveled but one year. Jefferson Parish two years; Abraham Norfleet, prior to location, traveled four years, three of them in Mississippi; while Lewis M. Woodson also gave four years to the work, the last of these in the Tennessee Conference.

In a former chapter, we made mention of the fact that, of the long list of preachers of whom we have presented brief sketches, Bishop H. H. Kavanaugh was the first with whom we had personal acquaintance. Another was Hiram Baker. About 1890, while stationed at Fort Thomas, Kentucky, we assisted the pastor in a meeting in the town of Minerva, Mason county. This was the home of Brother Baker. He was then quite an old man, and feeble, but while there he gave me an account of his life and experiences as a minister. I made extensive notes on his narrative, intending to write it up for him, but ill health made it impossible to carry out our purpose.

Brother Baker was born near Ft. Estill, Madison county, Kentucky, March 7, 1803, but removed to Greenup county when quite young. It was here that,

when about twenty-one, he was converted and united with the Church. He was soon after licensed to exhort, then to preach, his license as a preacher bearing the signature of Jonathan Stamper, then presiding Elder of the Augusta District. Stamper sent him at once to the Fleming circuit. He traveled until 1831, when he located. On October 15, 1828, he was married to Miss Elizabeth Rees, the daughter of Daniel Rees, of Shannon, Mason county, one of the finest of the early Methodists of this section. His many friends in Mason county held Brother Baker in highest esteem. As long as he was able to preach he was called upon to conduct more funerals and to marry more couples than any other man in that part of Kentucky. He was said to have been a splendid preacher and undoubtedly wielded a most wholesome influence wherever he was known.

William Cundiff and John W. Ellis continued in the work until 1835, when both located, Cundiff having served chiefly in the northeastern part of the State, and Ellis going first to the Tennessee, then to the Mississippi, then to the Memphis Conference. Nathan Johnson also transferred to the Tennessee Conference in 1828. John Redman located in 1836, and died in Bowling Green in 1865.

Silas Lee was born on Christmas day, 1799, in Duchess county, New York. Subsequently his father removed to Kentucky, and took up his residence in Hardin county. Here Silas Lee was converted in 1820, and felt his call to the ministry. Being very diffident, he shrank from the holy calling, lost the joy of his salvation and lapsed into infidelity. This, however, did not relieve his conscience. After his marriage, his wife urged him to his duty, and being reclaimed, he

was admitted on trial at this Conference. For twelve years he labored in different fields with fidelity and success. He then located—a step he ever afterwards regretted—and continued in this relation for twelve more years, when, in 1850, he was again admitted into the traveling connection in the Louisville Conference. In 1857 he was placed on the superannuate list, and continued in this relation until his death, in Hardin county, in 1865. He is said to have been an excellent preacher and an able defender of the Methodist doctrines and discipline.

Of Samuel Veach, Redford says: "He was a member of the Kentucky Conference until the session of 1864, with the exception of four years, in which he was local. He filled eighteen regular appointments, was two years on the supernumerary, thirteen years on the superannuated list, and one year left without appointment at his own request." He was not a strong man, physically, but faithfully attended to the charges to which he was assigned. Late in life he withdrew from the M. E. Church, South, and united with the M. E. Church, but was never able to do effective work in it. He died previous to the Conference of 1868.

We have reserved the name of Littleton Fowler to the last. Though never a strong man physically, he built for himself a character and did a work such as few men have done. Born in Tennessee, September 12, 1802, his father removed to Caldwell county, Kentucky, when he was a mere boy. Here he was converted at a camp meeting, held by the Cumberland Presbyterians, when seventeen years of age. He received license to preach in 1826, and a month later was admitted on trial in the Kentucky Conference. At the end of his first year in the Conference, which he had

spent on the Red River circuit, his health was so poor that he was left without an appointment. But the following year he was assigned to Bowling Green. In 1829, he was sent as the colleague of his very intimate friend, H. H. Kavanaugh, to Louisville, then a town of about ten thousand, with a Methodist membership of something over four hundred. During the year about two hundred and fifty were added to the Methodist Church. He was then stationed at Cynthiana, then at Maysville. At the end of his year at Maysville, his health was so shattered that it was thought best to send him further South, and he was transferred to the Tennessee Conference. After a year at Tuscumbia, he became agent for LaGrange College, then under the presidency of Dr. (afterwards Bishop) Robert Paine, which position he held for four years. Dr. R. H. Rivers, in his *Life of Bishop Paine*, speaks of Littleton Fowler as "a most succesful agent. . . . At one time it was thought that he would be able to secure ample endowment for the college. He was a fine specimen of the Kentucky Methodist preacher, and both as a man and as a preacher deserved the highest respect and the largest confidence."

Texas had won its independence from Mexico in 1836, and there was a great rush of immigration into that country from the United States. The Church was holding itself in readiness to enter that great field, and Dr. Martin Ruter had volunteered for that service as soon as the way was opened for him to go. So, early in 1837, Bishop Hedding appointed Martin Ruter "superintendent of Texas Mission," with Robert Alexander, of the Mississippi Conference, and Littleton Fowler, then of the Tennessee Conference, as assistants. Fowler "preached his first sermon at Nacogdo-

ches, October 16, and traveled extensively through Texas. In 1838 . . . was appointed by the Mississippi Conference Superintendent of the Texas Mission. At the first meeting of the Texas Annual Conference he was appointed Presiding Elder of the San Augustine District. In 1842 he was agent for Rutgersville College. In 1843 he was placed on the Lake Soda District, and elected one of the delegates to the General Conference. In 1845 he was continued on the same District and elected to a seat in the Louisville Convention."—General Minutes. Attacked by bilious fever, he died January 19, 1846. Methodism in Texas will ever be indebted to Littleton Fowler. In planting the faith in that great State, he braved dangers and endured hardships that would try the courage and strength of any man. While superintending the mission the whole State was his parish, and while on a District he traveled over a territory larger than that of many Annual Conferences. "His quarterly meetings were often separated by a journey of several days, 'which had to be traveled alone, without reference to weather or accommodations.' The ground was frequently the bed on which he slept, with no covering but the broad, blue sky. He often had to leave the trails, and conceal 'himself behind some friendly covert, to elude the glance of the treacherous Indian.' " When on his death bed, his sight failed, and he asked some one if there were no lights in the room. When assured that there were, he said, "Ah, well, my sight grows dim! Earth recedes! Heaven is approaching! Glory to God in the highest!"

1827. The Kentucky Conference met in Versailles, Kentucky, September 11, 1827, with Bishop Soule in the chair. Bishop Roberts was present and presided

part of the time, and he alone signed the Minutes as President. Bishop McKendree was also present, though his feeble health prevented him from taking any very active part in the proceedings. He addressed the Conference on two or three occasions.

At this time there was much discussion of the subject of baptism. Barton W. Stone, Alexander Campbell and their co-workers were ringing the changes on immersion as the only mode, and inveighing against infant baptism. They were making inroads upon all the Churches. We suppose that a good many of our people were confused and dissatisfied with their baptism, wanting now to be immersed. As we administer the rite by that mode, some wanted our preachers to baptize them a second time. The Conference, at its first sitting, passed the following: "*Resolved*, that this Conference view the repetition of baptism on the same subject, in any way, or under any circumstances, as inconsistent with our Discipline, and a profanation of the ordinance."

The Conference organized itself into a Tract Society, auxiliary to the Parent Society of the M. E. Church, whose headquarters were in New York, adopted a Constitution, and elected officers. The superannuated brethren were requested to engage as their infirmities might admit, in the important work of forming Tract Societies and Sunday Schools, and Sunday School and Missionary Societies, while the pastors and Presiding Elders were instructed to recommend to their churches and congregations the establishing of these agencies.

A bequest of one hundred dollars, left the Conference by Mr. Alexander Bradford, was announced, and by vote was placed in the Chartered Fund.

As it was the year for the election of delegates to the General Conference, the Conference, entitled to eleven delegates, elected Peter Akers, Richard Tydings, William Adams, Benjamin T. Crouch, Henry McDaniel, Jonathan Stamper, Thomas A. Morris, George C. Light, John Tevis, George McNelly, and Marcus Lindsay to represent them in that body. In connection with this election, a peculiar situation arose, one which sometimes, but not often, occurs in such elections. In attempting to elect *eleven* delegates, and placing eleven names on each ballot, *twelve* men received a majority of the votes cast! Bishop Soule was in the chair, and informed the Conference that they might enter into a new election, or else vote that those receiving the highest number of votes should be their delegates. The Conference did not adopt either suggestion; but resolved that "two of the three lowest numbers should be again elected." On taking the ballot, it was found that all three had received a majority of the votes cast! John Tevis having received the highest number on this ballot, was declared elected, and the vote was then taken to elect *one* of the *two* lowest, which ballot resulted in the election of Marcus Lindsay.

The Conference did everything in its power to make Augusta College a success. The institution had succeeded in gathering some very excellent men into its faculty, and in this respect was the equal of any other institution in the land. Martin Ruter had been elected President, though he did not enter upon the work until 1828. Its great lack was financial. Whatever income was derived from tuitions, its small endowment, its newspaper, and its ferry, the College was suffering from insufficiency of funds. But few persons at that day—or this—realize what is needed to run a college.

The amounts secured by the various solicitors was small, and part of that was in currency of the Commonwealth, which was considerably under par. A little later the Ohio Conference raised ten thousand dollars with which to endow the "McKendree Professorship of Moral Science," and the Kentucky Conference raised a like amount to endow the "Roberts Professorship of Mathematics," thus honoring both these beloved Bishops, but falling far short of adequately endowing the College.

William Belt, Peter Shelton and William McComas were discontinued. Littleton Fowler and John Tevis were given no appointment, the former on account of affliction, and the latter because of his duties as Principal of Science Hill Female Academy.

Eight located, viz., William C. Stribling, Joseph Farrow, Thomas Browder, Thomas Joiner, Laban Hughey, Edward Ashley, Francis Landrum, and J. M. S. Smith. Several of these afterwards returned to the itinerant ranks.

John Ray, George Richardson, B. T. Crouch, Thomas Atterbury, George W. Robbins, and Benjamin Ogden were added to the list of superannuates, though Blachley C. Wood, Abel Robinson, and Simon Peter were made effective after resting for awhile on this list. Henry W. Hunt and Green Malone were made supernumerary.

Twenty were received on trial. This seems to us now to have been a large class, but the number lost by death, discontinuance, location and superannuation was greater than the number received. Then again, of the twenty received, more than half of them, one way or another, dropped out in four years. Following are the names of those received: George W. Martin,

John K. Lacy, Joseph Marsee, Greenup Kelly, T. N. Ralston, Jeremiah Hunt, Abraham Baker, Joseph Power, Samuel Kenyon, Joseph Kelly, William Phillips-Simpson Duty, Burr H. McCown, John F. Strother, Horace Brown, Thomas W. Chandler, Moses Clampet, James M. Culp, Pleasant Hines, and Washington Fagg. Samuel Harrison was readmitted.

Of these, Pleasant Hines, Jeremiah Hunt, Joseph Kelly, and James M. Culp served only one year. Samuel Kenyon, John F. Strother, and Simpson Duty only two years. Abraham Baker and William Phillips located at the end of three years, while Greenup Kelly broke down, retired after three years of service, and died during his fourth year.

Horace Brown located after four years of travel, and Moses Clampet was retired to the list of superannuates after five years, and located in 1834. It seems that he afterwards went to California, was readmitted in the Pacific Conference in 1856, but again located after a service of four years. After one year on the Cumberland circuit, George W. Martin was transferred to the Tennessee Conference, from which he located in 1835. John K. Lacey travel in Kentucky the first three years of his ministry, then went to Missouri, where he served good appointments and superintended large Districts for fifteen or more years.

Joseph Marsee filled some of our best circuits and stations, like Barren, Glasgow, Newport and Covington, Lexington circuit, Georgetown, Mount Sterling, and Brook Street, in Louisville. In 1840 he was transferred to Indiana, where he took rank among his brethren, filling such charges as Terre Haute, the Indianapolis District, etc.

Joseph Power, a product of Montgomery county,

Kentucky, was born September 15, 1802. Admitted in 1827, he was sent to John's Creek, in Pike county, then to Henry circuit for two years, then to Port William (Carrollton), where he continued "a faithful and useful laborer till the spring of 1830, when he was seized with a violent disease of the breast, from which he never afterward entirely recovered, but continued to linger and suffer until July 2nd, 1833, when he ended his pious and suffering life in peaceful and triumphant death."—(General Minutes).

George Washington Fagg came into the Conference this year from Cumberland District, and died a member of the Florida Conference in May, 1878, having spent fifty-one years (with the exception of two years when he was a local preacher) as a member of Conference. With health none too robust, for several years he was on the supernumerary or superannuate list. During his sixteen years in the Kentucky Conference he preached on the Bowling Green, Mount Sterling, Newport and Covington circuits, and Shelbyville and Louisville Stations. For two years he was Agent of the American Colonization Society. After going to Florida he was Agent for the Bainbridge Female College, was stationed at Apalachicola, Fernandina, and other places. His end was peace.

Burr H. McCown was a very popular and a very useful man. Commanding in his personal appearance, of pleasing address, courteous, sweet-spirited and scholarly, he wielded a splendid influence wherever he went. He was a native of Bardstown, Kentucky, born October 29, 1806. He was educated at St. Joseph's College, a Catholic institution in his native town. He took the highest honors in his class. When about eighteen, he joined the Presbyterian Church, but unable to ac-

cept the Calvinistic teachings of that Church, he united with the Methodists under the ministry of H. H. Kavanaugh. Between these two men the most ardent friendship existed to the very last. Upon his admission into the Conference in 1827, he was sent first to the Henry circuit, then to Jefferson, then to Russellville, then was stationed in Louisville. At the end of his fourth year he was elected to the Chair of Latin and Greek in Augusta College, a position which he held until 1842, when he came to Transylvania University to fill the same position in that institution. Not being in sympathy with the division of the Church in 1845, he, in 1847, withdrew from the M. E. Church, South, united with the Presbyterian Church, and held a place in the ministry of that Church for more than twenty years. In the meantime, he established a private school of high grade not far from Anchorage, Kentucky, where he taught with eminent success until within a few years of his death. Being an Arminian in belief, he was never satisfied in the ministry of the Presbyterian Church. He could not preach their doctrines, and felt that he was out of place among them. In 1874, he returned to the Methodist Church, was again received into the Kentucky Conference, and died a member of this body in 1881.

Thomas W. Chandler was a man of more than ordinary ability. He grew up in poverty and without the advantages of even an elementary education until he was grown. Converted, and feeling it his duty to preach, he betook himself to hard study. "But few men in the West entered the ministry under so many disadvantages, and attained to so elevated a rank in so brief a period as Mr. Chandler." He was a diligent student, deeply pious, had an adaptation to the work

of the ministry, and soon was in the very front rank among his brethren. During the thirteen years he traveled in Kentucky, he filled such stations as Bowling Green, Frankfort and Millersburg, and served most acceptably the Barboursville, Augusta and Covington Districts. In 1840 he was transferred to the Illinois Conference, and was assigned to Jacksonville and Bloomington stations, then went to Missouri, where he was stationed at Jefferson City and on the Western District. Returning to Illinois, he remained a most influential member of the Conference until his death in 1859. "For thirty-two years he had gone in and out before his brethren, a useful and faithful minister of Jesus Christ. . . . Brother Chandler was an able minister of the New Testament. . . . He was a severe student of theology, making it a point each day, besides other solid reading, to read a portion of the Holy Scriptures in the original. For many years he gave one-tenth of his income to benevolent purposes, the missionary cause sharing most largely in his liberality. His life exemplified the Christian graces—meekness, gentleness, goodness; and the gospel which he preached to others enabled him to triumph in death."—(Redford).

The most distinguished man admitted in 1827 was Thomas Neely Ralston. He was born in Bourbon county, Kentucky, March 21, 1806. Converted at a camp meeting in Woodford county in May, 1827, he was received into the Church and licensed to preach by William Adams, then Presiding Elder of the Lexington District. His first charge was the Mount Sterling circuit as colleague of Milton Jamieson. The year witnessed such a revival as has not been seen in that section since that day. Something like six hundred

professed faith in Christ. But the exertions of this great work were too much for him and his health was seriously impaired. After the next year on the Danville circuit, and after being received into full connection, he labored for four years, a part of which time was spent at Nicholasville, as Principal of Bethel Academy at that place. He then removed to Illinois, where he re-entered the Conference, but was transferred back to Kentucky in 1835. He served Versailles, Frankfort, Maysville, old Fourth Street, in Louisville, Shelbyville, etc., until 1843, when he superannuated and opened the Lexington Female High School. He edited the "Works of Bishop H. B. Bascom;" was for some time editor of the *Methodist Monthly*, issued from Lexington, Kentucky; was the author of "Ralston's Elements of Divinity," over which many of the older ministers poured when taking the Course of Study for undergraduates in the various Conferences; a work on "Evidences of Christianity;" "*Omnium Gatherum*," etc. He was for eleven years Secretary of the Kentucky Conference, and did more to enlarge and put our Minutes in good form than any other man who has filled that office. When the Convention which organized the Methodist Episcopal Church, South, met at Louisville, in May, 1845, Dr. Ralston was elected Secretary *pro tem*, then was Assistant Secretary of that body. He was the Secretary of the first General Conference of the M. E. Church, South, which met at Petersburg, Virginia, in 1846. In 1858, Dr. Ralston withdrew from the M. E. Church, South, entered the Protestant Episcopal Church, and for two years was Rector of a Church in Covington. But, like many others, he found he was not at home in that Church, and soon returned to the Church of his first love. He was

a man of marked ability in the pulpit, a revivalist of great power, and a man who ranked among the very foremost ministers of his day.*

Samuel Harrison, who was re-admitted at this Conference, came to us from South Carolina, where he had served in the regular work for several years. Coming to Kentucky, he established his home in Mercer county, where he was a local preacher until 1827, when he applied to the Kentucky Conference for re-admission. After five years he was placed on the list of supernumeraries, and died of typhoid in 1834. His son, John Christian Harrison, became one of the most prominent preachers in the Kentucky Conference.

A man was transferred from Maryland to Kentucky in 1827, who had filled important stations like Baltimore and Pittsburgh, and who became prominent in the Conference of his adoption—Richard Tydings. For a period of forty-eight years he was in the itinerant ranks. He was a Presiding Elder for many years and was several times elected a delegate to the General Conference. In 1832, he published a book on "Apostolic Succession," in which he ably defended the Episcopacy of the Methodist Church. He died October 3, 1865.

The increase in membership in the Kentucky Conference during the quadrennium we have just reviewed, was small. The number of members given in at the Conference of 1824 was 19,323 white, and 3,326

*When, in 1887-90, the writer was pastor of the church at Ft. Thomas, Kentucky, Dr. Ralston, then quite old and feeble, was living between Ft. Thomas and Newport. I visited him almost every month, and, though his mental powers had failed to a great extent, it was always a pleasure to enter his home and talk and pray with him. We esteem it one of the privileges of life to have had this fellowship with the grand old man.

colored. In 1827, the number is 20,220 white and 3,650 colored, an increase of only 897 white, and 676 colored. Several reasons might be assigned for the meager growth. No doubt the reader has been struck with the number of preachers who, during the quadrennium, transferred to Indiana, Illinois, Missouri, and Tennessee. Peter Cartwright, Charles Holliday and other leaders had gone. This was indicative of the general movement of the people to these States. A very large number of Kentuckians emigrated to these newly opened countries and became an important part of their rapidly growing populations. Then the dissensions growing out of the controversy over the Presiding Eldership, which was soon to culminate in the organization of the Methodist Protestant Church, not only caused the withdrawal of many members from Methodism in Kentucky, but created conditions not favorable to evangelistic aggressiveness. The Cumberland Presbyterians profited much by our contentions, and the self-styled "Christian" Church took many of our members. The Church, under such circumstances did well to make any increase at all.

CHAPTER VI

FROM 1828 TO 1832

The General Conference of 1828 made the State line between Kentucky and Tennessee, "commonly called Walker's line," the boundary between the Kentucky and Tennessee Conferences. Thus the Kentucky Conference lost all that part of the State of Tennessee lying north of the Cumberland River, and the Conference boundaries were limited to those of the State of Kentucky. The Conference embraced the entire State, but no more.

Final disposition was made by this General Conference of the "Suspended Resolutions." The reader will recall that, in 1820, the General Conference adopted resolutions making Presiding Elders elective by the Annual Conferences, then suspended the resolutions for four years. In 1824 the resolutions were again suspended, but at this General Conference they were rescinded, and thus a final answer was given to the demands of the self-styled "Reformers."

But the election of Presiding Elders was only a part of the program of the Reformers. During the quadrennium the center of controversy had shifted to equal participation of laymen and local preachers with the itinerant preachers in all the governing bodies of the Church. We of this day find it difficult to understand the opposition to this measure. The informed reader knows that lay-representation has since been granted by both branches of Episcopal Methodism. We would hardly be willing to go back to the original plan of putting the management of our Church affairs

entirely into the hands of the clergy. It cannot be denied that, in the beginning, the government of American Methodism was more English than American. Ever since, a conflict has been going on to liberalize and Americanize our Church polity. The O'Kelly movement was a phase of this conflict. Conservatism and Liberalism are in perpetual strife. Reforms come slowly. They cannot be forced without casualties. Often good causes are impeded by violent and ill-advised methods. In this case, the "Radicals," as they were called, certainly pressed their demands with vigor, and, in doing so, outran many of their sympathizers. Many persons who favored both an elective Presiding Eldership and lay representation, did not approve the intemperate attacks made upon the Church and its leaders. When matters advanced to the point of breaking away from the old Church and forming a new one, these conservatives remained steadfast with the old Church. Things were said and done by both sides of which we are now ashamed. The "Radicals" were quite bitter in their controversy, and the conservatives were very tenacious in holding on to the established order. Impatient to secure what they deemed their *rights*, individuals and Union Societies seceded from the Church, and loudly called on their sympathizers to "come out of Babylon." On the other hand, representatives of the Church, irritated by the attempt to change the existing order, charged the Reformers with sowing dissensions by inveighing against the discipline of the Church, and expelled quite a number of both ministers and laymen. Heat and passion prevailed and the organization of the Methodist Protestant Church followed in 1830. This Church is without Bishops or Presiding Elders, and laymen and local

preachers have as much to do with matters of government as the itinerants. While some influential ministers and laymen cast their lot with the new organization, the Methodist Protestant Church has never had more than 2,000 to 3,000 members in this State. At the present time their numbers are much less than this. Near Campton, Wolfe county, they have a Mission school, run on an industrial plan, which is doing much good in that section of the State.

The Kentucky Conference met again in Shelbyville, October 23, 1828, Bishop Joshua Soule in the Chair. Bishop Roberts was also present, and alternated with Bishop Soule in the presidency of the Conference. The 24th of October was set apart as a day of fasting and prayer, and a Love Feast was ordered held on Sunday morning *at six o'clock*. So far as our knowledge goes, this was the first time a Conference love feast was officially provided for in our Conference.

"T. Neely Ralston, having unadvisedly joined the Free Masons, and also having left his circuit before the close of the year, it was moved and seconded that the Presiding Elder with whom he has traveled during the last year admonish him on those subjects." His character was then passed. Ralston had, the year before, served the Mount Sterling circuit as junior preacher with Milton Jamieson, and over six hundred persons had been taken into the Methodist Church. The work grew to such proportions that two helpers had to be called in during the latter part of the year. But his success did not save him from rebuke for his supposed indiscretions.

Bishop Enoch George had died on August 23, 1828, and Rev. Stephen G. Roszel, of the Baltimore Conference, being in attendance upon the session at Shelby-

ville, at the request of the Conference, preached a funeral sermon in his memory. The General Minutes say that Bishop George was "a man of deep piety, of great simplicity of manners, a very pathetic, powerful, and successful preacher, greatly beloved in life, and very extensively lamented in death."

The following motion was adopted: "Moved and seconded that each member of this Conference, and those hereafter received by this Conference, furnish a sketch of his birth, life, conversion, call and entrance into the ministry, into the traveling connection, etc., by our next Annual Conference." Thus was an effort made to preserve the history of the men who served the cause in the Kentucky Conference, and to secure reliable data for suitable memoirs as the workers passed away.

It was "moved and seconded that a committee be appointed to take into consideration the propriety of publishing a periodical within the bounds of this Conference." The committee reported favoring the enterprise, and a commission was appointed to provide for such publication, if they deemed it feasible, on condition that they should not involve the Conference in any financial obligation, and that such publication should not be begun until 1,200 subscribers were secured. It was not until August, 1829, that the first number of *The Gospel Herald*, a sixteen-page magazine, was issued from Lexington. The publication was afterwards enlarged to twenty-four pages, and was quite a lively journal. Rev. Oliver B. Ross, a local preacher at Lexington, was secured as the editor. He was a young man of splendid ability, and high character, and under his editorial management the magazine ranked high as a defender of the doctrines and usages of the Church.

The primary purpose of the journal, defined by the editor was, "to explain, defend, and promote that system of religious doctrine taught by the Methodist Episcopal Church; and to point out the practical benefits of her religious services and institutions." The following from *The New England Christian Herald*, quoted as applicable to the situation in the West as well as in the East, reveals the conditions making such a publication necessary:

There never, perhaps, has been a time since Methodism was first preached in New England, when such combined, uniform, and persevering efforts were made on the part of Calvinists to put down the growing influence of Methodism as have been made during the past year. Every practicable means has seemingly been used to effect this object. Erroneous and artfully written anonymous pamphlets have been circulated, in which the Methodists have been caricatured, vilified and slandered to the utmost. Religious periodicals under Calvinistic direction and influence, in various parts of our country have engaged in the work. . . . In some parts it appears that conferences of ministers have been holden, committees chosen, regular plans adopted, and all this, it would seem, with the design to prevent the increase and usefulness of that people whom God has so signally blessed from the beginning.

The Calvinistic Magazine and *The Western Luminary* were waging a relentless war upon Methodism in the West and *The Presbyterian Advocate*, a monthly issued from Lexington, vigorously joined in the conflict. "That a united attack upon the Methodist Episcopal Church is now making by the Presbyterian prints in every quarter is too plain to be denied, and, further, it is too violent to be misunderstood." With great ability did the editor and others for two years defend the Church against these assaults of Calvinism. Gradually the discussion shifted to a debate with Campbellism, which, under the lead of Alexander Campbell, was, at that time exceedingly pugnacious, and was gaining a strong position in Kentucky. But at the end of two

years, Mr. Ross died of tuberculosis, and *The Gospel Herald*, for want of finances, ceased to exist. Undoubtedly the magazine accomplished a fine work for Methodism during the time it was in existence. Readers of the present day can hardly imagine the bitterness and recklessness with which other denominations assailed Methodism during that period. Prior to the planting of Methodism in this country, every religious denomination operating in America was intensely Calvinistic. Today there is not a denomination that would endorse the doctrines then boldly proclaimed from pulpit and press. Those early days of our Conference history were militant days.

At this session of the Conference, the death of Thomas Atterbury and of Thompson J. Holliman was announced, but no memoirs were furnished for publication. Nine men were transferred out of the Conference, viz., Michael Taylor and William Crane to the Illinois Conference; Thomas A. Morris to the Ohio; and William Peter, Fountaine E. Pitts, Lewis M. Woodson, John W. Ellis, George W. Martin, and Nathan Johnson to the Tennessee Conference.

Five were discontinued—Pleasant Hines, Jeremiah Hunt, Joseph Kelly, James M. Culp, and Jefferson E. Parish; most of these on account of health failure, and at their own request.

Five were granted location—Green Malone, Richard D. Neale, Henry Hunt, Simon Peter, and Elisha Simmons. Most of these located only temporarily, and were soon back in the itinerant ranks. Blachley C. Wood, who was restored to the effective list the year before, had to be placed again among the Superannuates, as was also Stephen Harber.

Nineteen were admitted on trial. Of these, Israel Lewis, John D. Carrick.* Leonard George and Charles Haff served but one year.

James Savage was a man of ability. After serving one year on the Limestone circuit as the colleague of Samuel Veach and Hiram Baker, he was appointed Agent to solicit funds for Augusta College. But for some reason, no doubt at his own request, he was discontinued at the end of his second year. He made his home in Germantown, where for many years he was a merchant, but labored as a local preacher, and wielded an influence over that whole section. He prospered in business, and, after the division of the Church, in 1844, he entered the northern branch, and with very little assistance, built the M. E. Church at Germantown.†

Samuel Julian traveled the Livingston and Yellow Banks circuits and was then transferred to the Illinois Conference. Joseph Carter was admitted for the third time, and his persistence, in the face of poor health or adverse circumstances, is indicative of earnest desire to serve in the ranks of his itinerant brethren. His name soon disappears.

Hamilton C. Ulin is said to have been a man of more than ordinary ability, but he remained in the Conference only three years, retiring on account of impaired health, located at Shepherdsville, Kentucky, and practiced medicine until his death in 1845. He maintained his relation to the Church as a local preacher.

*He removed to Ohio and for a while engaged in business in Springfield, where he died April 11, 1836.

†James Savage was the grandfather of the Revs. F. A., E. C., and J. R. Savage, of the Kentucky Conference.

In our first volume, we mentioned the fact that Winn Malone gave four sons to the Methodist ministry. Isaac Malone, who was admitted this year, was one of these sons. After five years of service on hard circuits, he was compelled to retire. He located in Muhlenburg county, where he resided for many years.

Joseph G. Ward, son of Rev. James Ward, whom we noticed in Vol. I, traveled for twelve years in the Kentucky Conference, filling such charges as Madison, Germantown, Shelby, Newcastle, Bowling Green, Hardinsburg and Hartford, then located, and finally went to Arkansas, where he gave many years of efficient labor in building up the kingdom in that part of our great country.

Thomas Wallace and Andrew Peace, after a few years of acceptable labor here, went to Missouri, and each performed an important part in pushing forward Methodism in that State. Richard Bird in 1834 was transferred to the Illinois Conference, and Robert Y. McReynolds, after twelve years in Kentucky, went to the Rock River Conference in Northern Illinois.

Thomas Waring remained in Kentucky. He was a man of deep piety and eminently useful. Worn down by incessant labors, he superannuated in 1840, then located in 1845. His home was in Green county, and his end was tragic. In 1848, he went to Missouri on business.

On his return home, he passed through Elizabethtown on horseback about sundown. On the following morning his hat, saddle-bags, and some valuable papers, were found about two miles from Elizabethtown, but he was never seen afterward. It was supposed that he had received a large amount of money while in Missouri, and for this he was doubtless murdered, and his body concealed, so that the most vigilant search has never been able to find it. He had, however, failed to receive the money he had expected, so that his murderer was disappointed. His horse was sold a few days afterward, in Owensboro, by a stranger.—Redford.

Hooper Evans, a native of Maryland, came to Kentucky in childhood, and was converted at sixteen. "He was not satisfied with his attainments in religious life," but "immediately after his conversion sought that 'perfect love' that casteth out all fear, and continued to enjoy the blessing of sanctification. A holy atmosphere seemed to surround him, so that every person who enjoyed his society would feel that they were in the presence of a man of God."—Redford. Many of these early preachers were indeed saintly men. Mr. Evans labored in the Conference until 1834, when on account of an affection of his lungs, he superannuated. He died at the home of his brother, John Evans, in the city of Louisville, July 28, 1837.

William B. Landrum was born in Virginia, but came to Kentucky when only seven years of age. After a winter at Boonesboro, his parents located on Upper Howard's Creek, in Clark county, where brother Landrum grew to manhood. Reared in a Christian home, a regular attendant upon religious services from childhood, he was early made a subject of saving grace. He united with the Church at a camp meeting held near old Ebenezer Church, in 1821, after a sermon preached by H. B. Bascom.

Brother Landrum taught school for some time, but was admitted on trial in 1828, and his first charge was the Little River circuit, near Hopkinsville. For nearly fifty-one years he remained a member of the Kentucky Conference, traveling the hardest circuits and districts in the Conference. He did not rank as a great preacher, but was an humble man, serving the people faithfully, and holding their love and confidence as few men have done. Next to Marcus Lindsay he was regarded by the people of the Big Sandy Valley as the

most useful man who ever labored in those parts. A year before his death he published the "*Life and Labors of Wm. B. Landrum*," which, while falling far below the standard of a good autobiography, contains so many references to people and places that it has been of great value to the writer of these pages. He died at his home in Laurel county, Kentucky, June 2, 1879. The writer of his memoir, Rev. Stephen Noland, says: "The preaching of Father Landrum was of the religious kind, full of the Holy Ghost. Many a young preacher would do well to imitate it in this regard. He never made an error in doctrine; he always preached Christ as a personal and present Savior, and his proofs were constant and appropriate quotations of Scripture and frequent selections of verses from our own hymn-book. . . . Many souls did he bring to Christ. Many will rise up in the last great day and call him blessed."

Absalom Wooliscroft was an Englishman, of marked eccentricities. We do not know when he came to America. He was for fourteen years a member of the Kentucky Conference, and "was highly respectable as a preacher, and excelled as an exhorter and as a singer." In 1841, he made a visit to his relatives in England, then located in 1842. Later he removed to Illinois, where he died from poison taken through mistake. He ranked well as a preacher and was eminently useful. As illustrative of his eccentricities, Redford tells a story of him while he served Shelby circuit about 1832. He had an appointment at Pleasant Grove church, but when the hour came for the service, the rain was pouring in torrents. Yet, Wooliscroft felt it his duty to go. When he reached the church, no one was there. Hitching his horse, and taking his saddle inside, he knelt in the pulpit and prayed. He then

in the Methodist Church. Admitted on trial only a few days later, he was sent to the Breckinridge circuit, and from that time until he superannuated in 1880, he filled the leading appointments in the Kentucky and Louisville Conferences. He remained in the Kentucky Conference until 1858, when he was transferred to Louisville. He filled such appointments in the Kentucky Conference as Shelbyville, Frankfort, Lexington, Maysville, and Cynthiana, and was the first Agent for the Preachers' Aid Society. After going to Louisville, he served Eighth Street, Walnut Street, and Shelby Street in that city, and was Presiding Elder of the Louisville District three years. In that Conference he served Henderson, Owensboro, and other important charges. His last work was as Agent for the Methodist Widows and Orphans' Home. He died soon after his superannuation in 1880. He was pre-eminently a pastor-evangelist. Revivals marked his ministry everywhere he went, and he then organized and trained his converts after they were converted. He was never ranked as a great preacher, but there was something about his preaching that gripped and moved his hearers to better, nobler living. Describing his first sermon at Shelbyville, Dr. Redford says, "His sermon was brief, delivered in plain, conversational style. In it there was nothing great, according to the estimation of the world; there was no rhetorical display, no burst of eloquence, no flash of lightning, no peal of thunder; it was the message of life and salvation, delivered, not in 'enticing words of man's wisdom,' but in the simplicity of gospel truth." Under his ministry there was perhaps, the greatest revival Shelbyville has ever witnessed, nearly two hundred persons being converted and the whole town and community stirred as never

arose and began to sing, "Amazing grace! how sweet the sound." While singing this splendid old hymn, a stranger passing along the road, going from Frankfort to Newcastle, and hearing the sound of singing, supposed a congregation were engaged in worship, and thought he would stop out of the rain and enjoy the service. Wooliscroft continued singing until he had finished the song, then arose and read a chapter from the Scriptures, making brief comments as he went along. After this he knelt and prayed fervently, especially for the stranger who was present. He then announced his text, "Prepare to meet thy God," and preached an impressive sermon, closing with a warm exhortation. He then invited any one present who "desired to flee the wrath to come and be saved from his sins," to come forward for prayer. The stranger went forward and knelt at the altar. After prayer and song, he arose, professing to have found the Savior. Wooliscroft then opened the doors of the Church, and the stranger gave the preacher his hand. Receiving him as a probationer, he gave him a letter to that effect, pronounced the benediction, and closed the service, doubtless feeling that he had been led of the Spirit in that good day's work.

Perhaps no more useful man ever belonged to the Kentucky Conference than George W. Brush. Born in Rockbridge county, Virginia, October 28, 1805, his parents removed to Shelby county, Kentucky, when he was a mere babe. At nineteen he was teaching school in Bullitt county. His parents being Presbyterians, the family were prejudiced against the Methodists and seldom heard them preach. But the subject of our sketch was converted under the ministry of Richard D. Neale, and, in October, 1828, was licensed to preach

in the Methodist Church. Admitted on trial only a few days later, he was sent to the Breckinridge circuit, and from that time until he superannuated in 1880, he filled the leading appointments in the Kentucky and Louisville Conferences. He remained in the Kentucky Conference until 1858, when he was transferred to Louisville. He filled such appointments in the Kentucky Conference as Shelbyville, Frankfort, Lexington, Maysville, and Cynthiana, and was the first Agent for the Preachers' Aid Society. After going to Louisville, he served Eighth Street, Walnut Street, and Shelby Street in that city, and was Presiding Elder of the Louisville District three years. In that Conference he served Henderson, Owensboro, and other important charges. His last work was as Agent for the Methodist Widows and Orphans' Home. He died soon after his superannuation in 1880. He was pre-eminently a pastor-evangelist. Revivals marked his ministry everywhere he went, and he then organized and trained his converts after they were converted. He was never ranked as a great preacher, but there was something about his preaching that gripped and moved his hearers to better, nobler living. Describing his first sermon at Shelbyville, Dr. Redford says, "His sermon was brief, delivered in plain, conversational style. In it there was nothing great, according to the estimation of the world; there was no rhetorical display, no burst of eloquence, no flash of lightning, no peal of thunder; it was the message of life and salvation, delivered, not in 'enticing words of man's wisdom,' but in the simplicity of gospel truth." Under his ministry there was perhaps, the greatest revival Shelbyville has ever witnessed, nearly two hundred persons being converted and the whole town and community stirred as never

before.

Rev. James A. Lewis, in his address at the Jubilee Session of the Louisville Conference in 1896, says of him:

George W. Brush possessed a unique and attractive personality. He had a genial presence, ready wit, flowing humor, tender sympathy, and strong common sense. He was self-poised, well informed, well rounded. He had a good voice, under fine control. He was of medium height, well-knit frame, fine, open face, lighted up by dark, fine eyes, above which rose the dome-like forehead, crowned with steel-gray hair. Whether on circuit, station, or district, or in the field as agent, he was always and everywhere a successful man. His largest successes, however, were in the pastorate. In his earlier years he was a great revivalist. On his first circuit there were two hundred and sixty conversions. He filled our best appointments successfully, and was a great favorite with his brethren. He was a member of the Louisville Convention, which organized the Methodist Episcopal Church, South. His sermons were short, pithy, spiritual, and frequently powerful. He lived to a green old age, dying November 30, 1870.

Francis Landrum, Samuel Hellums, and James Ward were re-admitted this year, but all of them have been noticed heretofore.

It was in 1828 that Martin Ruter was transferred to the Kentucky Conference and took charge of Augusta College as its President. For eight years he had been in charge of the Book Concern at Cincinnati, having established the Concern and conducted it successfully for that length of time. He was one of the great men of the day. He was among the makers of Methodism: "Itinerant, pioneer, missionary, educator, author, and practical Christian statesman." Son of a blacksmith, Job Ruter, he was born in Charlton, Worcester county, Massachusetts, April 3, 1785. When about fifteen years of age and while studying at Bradford he boarded with Mrs. Peckett, an English lady who had been the housekeeper for John Wesley and who had been a bandmate of Miss Bosanquet, afterwards Mrs. Fletcher of Made-

ley. He was much aided by her advice and encouragement, and in 1800, when only fifteen, he received license to exhort, and soon after was licensed to preach. He was a most remarkable preacher from the beginning. In 1801 he was admitted into the New York Conference and for several years served pastorates and Districts in New England and Canada. Having an insatiable hunger for knowledge, he was a hard student, and mapped out for himself a broad and comprehensive course and became proficient in it. Algebra, Geometry, and Astronomy were subjects which he afterwards taught in college, though most proficient in the classical and oriental languages. He prepared a grammar of the Hebrew language, knew Chaldee and Syriac so thoroughly that while at Cincinnati, he was offered a professorship in Oriental Languages in the Cincinnati College. The degree of M.A. was conferred upon him by Asbury College, of Baltimore, in 1818, and that of D.D. by Transylvania College in 1822. He is said to have been the first Methodist preacher ever to receive the honorary title of D.D. He was Principal of Newmarket Academy; was the first President of Augusta College after its organization as a full-fledged college; was President of Allegheny College from 1833 to 1837; then, after going to Texas as Superintendent of the Texas Mission, a town, Rutersville, was named in his honor and Rutersville College was established at that place. Besides his Hebrew Grammar he published, while President of Augusta College a small treatise entitled, "A Conjugation of French Regular Verbs." While in Cincinnati, he prepared an elementary series of books consisting of an Arithmetic, Spelling Book, a Primer, and a Scriptural Catechism. Later he published "The Martyrs, or a History of Perse-

cution," compiled largely from Fox's Book of Martyrs, and a "History of the Christian Church," which for years was in the Course of Study for young ministers. Upon volunteering to go to Texas as a Missionary, he was accepted, and upon reaching that field, threw himself with great energy into the work. He was not permitted to continue his labors very long. While he succeeded in laying the foundations of a great work in the new Republic, he was stricken with typhoid, and died, in Washington, Texas, May 16, 1838.

1829. Apart from a resolution endorsing the American Colonization Society, we find very little in the proceedings of the Kentucky Conference of 1829 that would be of interest to our readers. "Blessed is that nation whose annals are dull." When a Conference runs smoothly and applies itself to its regular work, it generally means progress without friction, and an increase in the work. The session this year was held again in Lexington. Bishop McKendree was in the chair, though Bishop Roberts was present and presided nearly all the time.

We have tried to make it clear that the Methodist Church, in the South, as well as in the North, always condemned the institution of slavery. From the very beginning they declared it an evil and sought a way for its extirpation. The controversy between the two sections was not over the character of the institution—some pro-slavery, some anti-slavery—but over the proper method of dealing with it. The North insisted upon an immediate and wholesale emancipation of the slaves, effected by law, or by force, if need be. Not being face to face with it, the people of the North could not understand the many delicate and complicated problems involved, nor did they seem able to compre-

hend what it would mean to throw three million ignorant and undisciplined freedmen upon the people of the South. While property interests determined the attitude of many, we think it safe to say that nine-tenths of the Christian people of the South favored some plan of emancipation, granted as the slaves were ready to receive it. The American Colonization Society was organized for the purpose of promoting emancipation, and of taking those who had been granted freedom, out of the disadvantageous conditions under which they must live in this country, transport them to the land of their fathers, and colonize them in a land of their own in Liberia, on the West coast of Africa. Thousands were liberated and removed to this colony. The General Conference had heartily commended this movement and the resolutions of the Kentucky Conference expressed their approval and pledged their support of the enterprise. The Conference almost unanimously favored this plan. Several members of the body were, from time to time, Agents of the Colonization Society, and many of our slave-holding Methodists freed their slaves and paid their transportation charges under the fostering care of the Society.

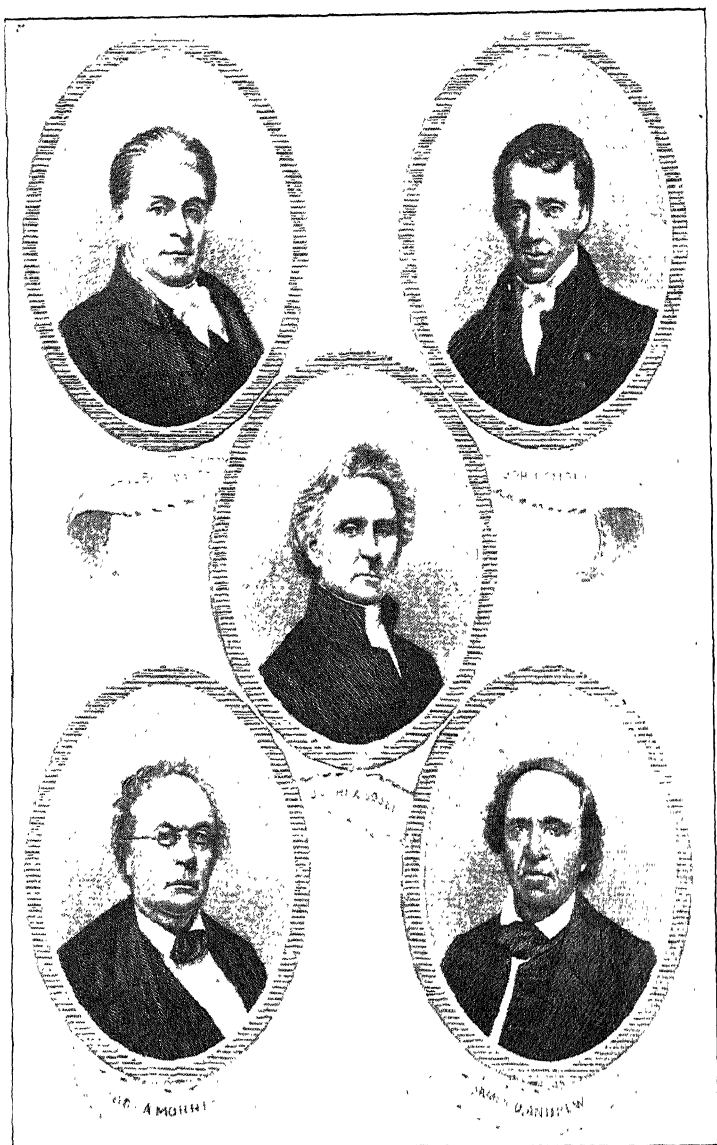
At this Conference of 1829, it was reported that John Fisk, the devout, the amiable, the brilliant young preacher, had died during the year, and Jonathan Stamper was appointed to preach his funeral sermon. According to the manuscript journal of the Conference, William Brown, Abram Long, Lewis Parker, T. N. Ralston, David Wright and Abel Robinson located.*

*In a good many instances the printed Minutes do not agree with the Manuscript Journal. Where disagreements occur, I prefer to follow the manuscript.

John D. Carrick, Leonard George, Israel Lewis, Charles Haff, Samuel Kenyon, and Simpson Duty were discontinued.

Of the twenty men admitted on trial, very few remained in the Conference more than a few years, and perhaps none of them attained any great distinction as ministers—good, true men they were, and useful in their respective fields of service, but none of them were outstanding in the affairs of the Church. Joel Grover and Harrison Goslin dropped out of the ranks at the end of one year. Thomas M. Rice served two years. His first was spent on the Jefferson circuit, and the second as “Agent to form Sabbath schools and to raise collections to procure libraries.” Redford, who knew him well, says of him:

He was a man of remarkable gifts. His literary attainments were of high order. Before he entered the ministry, he enjoyed superior educational advantages, which were promptly improved. In retiring from the Conference, he lost none of the energy that he displayed as an itinerant, but carried with him into the local ranks the zeal and devotion to the Church which distinguished him as an evangelist. He spent a great portion of his life in Oldham county, where he taught school, and among the local preachers in that portion of the State he was pre-eminent. In his personal appearance he was by no means attractive. He was low in stature, his features not well proportioned, and cross-eyed, to which he added an indifference to dress. His preaching was generally of a controversial style, and against the dogmas of Calvinism, the exclusiveness of the Baptist Church, and the unscriptural teachings of Campbellism, he dealt his heaviest blows. We have heard him portray Calvinism in all its ugliness and deformity, until, abashed, it seemed to skulk away from public gaze. We have been present when he arrayed before his audience the exclusive views of the Baptist Church, both in reference to close communion and baptism, until the advocates of the measures he opposed trembled in his presence. We have listened to his fearless denunciation of Campbellism, which he denominated infidelity, until its adherents grew livid with rage. And I have heard him preach on the genuineness and authenticity of the Holy Scriptures until infidelity paled and trembled before the scintillations of divine truth. The influence, however, of his sermons was often impaired by the withering sarcasm that fell from his lips. In the evening of his



BISHOPS OF THE M. E. CHURCH

life, to the surprise of the Church of which he had been for so many years a useful and honored minister, he withdrew from its communion, and entered the Baptist Church!

Elijah Knox located after traveling three years. John Williams labored on Danville, Winchester, Madison, and Taylorsville circuits, was sent to Mount Vernon, failed to attend to his appointment, and for this and some other things was expelled from the Conference. W. A. H. Spratt was assigned to Port William and Cumberland, then transferred to Missouri, where he located in 1835. Thomas P. Vance served five years, married, and while on his way to his appointment at Henderson with his bride, was stricken with fever and died. William P. McKnight was a Pennsylvanian by birth, and a man of splendid attainments. After serving Little Sandy, Limestone, Russellville, Newport and Covington, he was sent to Louisville with that excellent pastor, William Holman, but after being there a while, his health gave way. Wishing to get back among his kindred, he started for Pennsylvania, and got as far as Lancaster, in that State, where he died among strangers. His death was a triumph.

Thomas C. Cropper was another man of more than ordinary talents. Born in Lexington, he was very early brought to a knowledge of pardoning grace, and began his work for the Lord. He was licensed to exhort before he was fifteen, licensed to preach at sixteen, served two years under the presiding elder, and was admitted on trial in 1829. He served Hartford, Monroe, Glasgow, Bowling Green, and Frankfort, and hoping that a more southern climate would restore his failing health, he transferred to the Tennessee Conference and was stationed at Tusculum. He then went further South, but was not able to do work as a

regular minister; located, and for a time, practiced medicine in Louisiana and Mississippi. He died in great peace, April 25, 1844.

Thomas P. Farmer was a man of robust health and splendid constitution. He labored successfully for five years; located temporarily, intending to re-enter the Conference in 1836; but an attack of fever ended his life, July 24, 1836.

Wilson S. McMurray toiled on several Kentucky charges for about six years, among them Livingston, Wayne, and Bowling Green circuits, and Mt. Sterling, and Hopkinsville Stations, then went to Missouri, and finally to Illinois, where he died of cholera in 1850. He was a Kentuckian, but we are not informed as to the place of his birth or as to his early life.*

Buford Farris traveled Wayne, Fleming, Henderson, Christian, Livingston, and Greenville circuits, then located.

William Helm, "a good, plain, scriptural preacher," traveled Bowling Green, Henry (two years), Breckinridge, and Shelby circuits; Russellville, Danville, and Harrodsburg stations, and Versailles circuit, then located in 1838.

Hooper Crews was on the Salt River circuit two years, Green River two years, and on Russellville and Cynthiana circuits one year each, then was transferred

*The following letter to the author from the late Bishop W. F. McMurry will be of interest to the reader: "My father was born in Missouri, but his father, William McMurry, was born in Bradfordsville, Kentucky, and moved to Missouri about 1832 or 1833. I have no record of the McMurray of whom you write, but I doubt not he is of the same stock. There was a Wilson McMurray who was a great preacher, who went to Illinois to the Northern division of the Church. He worked a while in Missouri, and I think he came there from Kentucky, making his home, for the time being, with my grandfather."

to Illinois where he served during a long life time. At one time he was in charge of Indiana Avenue church, Chicago.

For more than fifty years, John Sandusky was a Methodist preacher, "able, sincere, effective," Born in Marion county, he was a descendant of the pioneers who established "Sandusky's Station." He was compelled to locate twice on account of his health, and at one time received a transfer to the Rio Grande Conference, though his name does not appear among the appointments of that Conference. For about fifteen years he was a superannuate, living in the vicinity of Perryville or Mackville, but on October 15, 1874, he was transferred from the Church militant to the Church triumphant. "A man of marked character, and calculated to be a useful and effective citizen in any position. Brave and unselfish, generous and just, he had the love and confidence of all who knew him. . . . His style of preaching was clear and forcible, and his manner warm and zealous. He was greatly gifted in prayer."—Memoir.

Martin L. Eads, Jesse Sutton and John F. Young, after a few years in Kentucky, joined the hosts that were moving to Missouri, and spent most of their ministerial life in that State. Martin L. Eads was born, converted, and licensed to preach in Virginia. In 1816, he came to Harrison county, Kentucky, and remained a local preacher until this year, 1829. He was sent the first year to Lexington circuit. He continued to fill good appointments until 1839, when he located and removed to Missouri. Here he gave many years of faithful service to the cause of Christ, dying January 8, 1870. "He was a man of unswerving integrity. He never made a contract that he did not fulfil; he never

assumed an obligation that he did not know how it was to be met." He died with this message on his lips: "Tell my brethren that, when dying, I realize the atonement of Jesus to be broad enough for me to stand upon forever."

Jesse Sutton was the son of Rev. Elijah Sutton, of Henry county. He was an acceptable worker here in Kentucky until in 1842, when he went to Missouri, and for forty years served the cause as a member of the Missouri Conference.

John F. Young was a native of Nicholas county, Kentucky, born June 2, 1807. Happily converted several months after he united with the Church, he was soon after licensed to preach. In the early part of 1829, when the great revival under Jamieson and Ralston was sweeping the Mount Sterling circuit, and the work became so great that help had to be summoned, John F. Young and Israel Lewis were employed by the Presiding Elder and labored for nine months under his direction. After his admission on trial he was assigned to Cumberland, then to Madison, Somerset, and Mount Sterling circuits, then went to Missouri. He was a good and faithful preacher of the gospel. He died at Florida, Missouri, in 1865.

Bluford Henry traveled six years, then located and made his home at Greensburg. He married a daughter of Rev. Thomas Lasley, the heroic missionary to Louisiana. At a later period in life, he removed to Texas, resided there, and preached as a local preacher in Collins county.

Lastly, but few men have entered the Kentucky Conference who possessed more of the requisites of a popular and useful ministry than Thomas H. Gibbons, but he was spared to the service only eight years, when

his exhausted body fell a victim to disease and death. Born in Springfield, Kentucky, July 19, 1807, he was converted at a Methodist camp meeting in Nelson county when about twenty-one years of age. A year later he was licensed to preach by a Quarterly Conference held at Beech Fork, and admitted on trial at the Conference of 1829. His first appointment was to the Lewis circuit, lying along the Ohio River between Maysville and Portsmouth. Then in regular course he was assigned to Elizabethtown (two years), Glasgow, Cynthiana, Winchester, Ebenezer and Athens, then to Georgetown. An excellent preacher, faithful under all circumstances, with an abounding zeal for the salvation of souls, possessing the love and confidence of his people, he threw himself without reserve into the Master's work, and many souls were converted and added to the Church. On the Georgetown circuit, every token pointed to a great revival in the immediate future. On June 15, he and his colleague, John Beatty, began a meeting at Muddy Ford, but Brother Gibbons was that day stricken with fever, from which he died, June 24, 1838. His death was glorious. Among his last words were these: "Is this death? It is but the valley of the shadow of death. There is no substance here—nothing to intervene between Thee and my soul. If this be death, it is nothing to die!" After a moment's pause, he said: "Friends and brethren, in glory meet me; wife and children, in glory meet me; brethren and members of the Church in Georgetown, in glory meet me; Christians in Georgetown and Scott county, on the bright fields of ineffable glory meet me."

1830. In the manuscript Journals of the Conference prior to 1836, no statistics are recorded except those of membership. Among the archives of the Con-

ference, though these are very defective, we find the reports of the stewards of the Conference, and these give us interesting information concerning the salaries paid the preachers in the good year 1830. The claims of all the preachers in the State—four Bishops, six Presiding Elders, eighty-three pastors, and a dozen or more superannuates,—was \$17,340.35 1-3, an average of less than \$175. On these claims there was paid, by the several Districts, circuits and stations, a total of \$7,754.75 1/2. From special collections to be applied on the most necessitous cases, \$121.75. From the profits of the Book Concern, \$300.00, and from the Chartered Fund, \$80.00; making, in all, the sum of \$501.75 to be divided among the most needy. It is interesting to know that, on the Kentucky District, the allowance of the Presiding Elder, Jonathan Stamper, was \$280. Of this he was paid \$100. On the Augusta District, Richard Corwine had an allowance of \$232, and received \$146.62 1/2. On the Green River District, George McNelly was allowed \$280, and received \$114.40.

Among the stations, two preachers were sent to Louisville, and the allowance of H. H. Kavanaugh was \$200, and that of Littleton Fowler, \$100. Both were paid in full. Russellville allowed Burr H. McCown \$100, and paid it. Maysville paid Edward Stevenson the full amount of his claim, \$232. Lexington, on an allowance of \$200, paid William Holman the full amount, but Cynthiana paid Isaac Collard only \$112 on a claim of \$272. Winchester circuit allowed its two preachers, John Sinclair and Thomas Wallace, \$300, but paid just half this amount. Cumberland circuit paid James L. Greenup and John F. Young only \$21.50 each. Fleming circuit, with 1005 white, and 154 colored, members, paid Francis Landrum \$175, and

Thomas P. Farmer, \$85. Greenville circuit, with a total membership of 323, paid Thomas W. Chandler \$48.66½, while Christian circuit, with over 600 members, paid George W. Robbins \$70, and William Phillips \$35.

These figures throw a good deal of light on the frequency of locations and transfers from the Conference. While of course the cost of living was not then what it is now, yet the question arises, How did these men live? The truth is, many of them did not live on the salaries they received. Some few had resources other than the pittances paid them, or else they were compelled to do as so many of them did—locate and go into some other work in order to extricate themselves from debt and get clothing and food for themselves and families. Some sold farms that had come to them by inheritance, in order to serve the cause of the Christ who had died for them. Undoubtedly this state of affairs was due in part to the influence of the “Hard-shell” Baptists who constantly inveighed against salaried preachers, and in part to the attitude of the Methodist preachers themselves, whose boast was that they did not preach for money.

When the Conference met this year in Russellville, Bishop Joshua Soule was in the chair, and William Adams was again elected secretary. A good resolution was adopted at the opening session in these words: “The Conference resolves not to spit tobacco spittle on the floor of the Conference and church.” In those days nearly everybody chewed tobacco, and we are pleased to note that a sense of decency, in this matter, prevailed in Conference!

It had been customary in making the appointments to leave men without appointment at their request, in

order that they might make an extended visit, or give themselves to the care of some enterprise in which they were concerned. This Conference passed unanimously a resolution stating that, in their judgment, it was "inconsistent with the interests of the itinerant connection to return any preacher on the Minutes, 'Without an appointment at his own request.'"

The great work of Sabbath Schools was then demanding the interest of the Churches, and the Conference resolved "to use their best endeavors to raise Sabbath Schools in every neighborhood under their several charges." Thomas M. Rice was appointed to "travel throughout the Conference for the purpose of raising Sabbath Schools and to collect money for Sunday School libraries."

Greenup Kelly had died on July 4th. At the preceding Conference he had been appointed to Hopkinsville, but his health soon failed, and he went to the home of his parents in Indiana, where his very promising career was ended.

Mostly at their own request, the Conference discontinued Harrison Goslin, James Savage and Joel Grover, the last of whom had traveled but four months of the year. Abraham Baker, Samuel Veach, George W. Robbins, William Phillips, John G. Denton, David Tunnell, and J. C. Crow were granted locations. John Redman, Samuel Hellums, and Milton Jamieson were placed on the superannuate list. John Sinclair and William H. Askins were transferred to the Illinois Conference,—both of them excellent men. Abraham Long, whom we have already noticed, was re-admitted, and twelve new men admitted on trial, viz., John Harrison, John Beatty, James King, Pleasant Alverson, William S. Evans, Robert F. Turner, Hartwell J. Perry, Daniel

S. Capell, Franklin Davis, Micajah H. Clark, Joseph Carter, and George B. Harlan.

This was the third time Joseph Carter had been admitted. Pleasant Alverson was a local preacher from the Hardinsburg circuit, forty-seven years of age and had held license to preach for nineteen years. He traveled but one year, and died near Big Spring, Kentucky, in 1851. Micajah Clark remained in the Conference but one year, and George B. Harlan and Franklin Davis but two years. After one year on Gasper River and two on Logan circuit, Daniel S. Capell located, removed to Missouri, and was admitted into the Missouri Conference, where he labored faithfully until 1852, when he left Missouri, and died while on his way to California. John Beatty remained in the Conference until 1841, when he located and made his home in Scott county. William S. Evans was compelled to locate two or three times, and finally went to Missouri. Feeble health compelled Robert F. Turner to locate after three years on the Greenville, Logan, and Bowling Green circuits, but after a year's rest, he again entered the Conference, traveling six years on Taylorsville, Livingston, Greenville, Lafayette, Prestonsburg, and Glasgow circuits, again locating in 1840.

James King had a rather remarkable record. Of the twenty-two years of most efficient service, eleven of them were spent as Presiding Elder of the Bowling Green (two terms), Harrodsburg and Hardinsburg Districts. He was one of the best men in the Conference. He possessed the unbounded confidence of all who knew him, was very devout, and his work in behalf of Methodism in Kentucky will be as lasting as eternity. In 1852 he was placed on the superannuate list, where his name remained until his death, which

occurred in Barren county, October 22, 1856.

Hartwell J. Perry was an honored member of the Kentucky Conference of the M. E. Church, and of the M. E. Church, South, for forty-five years. While not a star of first magnitude, he was a good man, an acceptable preacher, and filled some of our best appointments. When, in 1845, the Kentucky Conference was called upon to decide whether it would adhere to the North or to the South, his vote is recorded in favor of adhering to the Methodist Episcopal Church, South. For four years thereafter he was Presiding Elder of the Harrodsburg District, was one year in charge of Covington and Soule Chapel, in Cincinnati, and filled with satisfaction other circuits and stations until 1865. At the Conference held in Covington that year, he was one of the "Loyal Eighteen" who located and went into the Kentucky Conference of the M. E. Church. Here he labored until 1883, when he was superannuated. While attending a camp meeting at Junction City, not far from his home in Danville, his horse became frightened by a train, and Brother Perry was thrown from the buggy and his leg broken. He was taken to the camp ground, where he died September 7, 1885. His funeral was conducted in the M. E. Church, at Danville, by Rev. J. G. Bruce, of the M. E. Church, assisted by Rev. E. H. Pearce, pastor of the M. E. Church, South, at that place.

John Christian Harrison was another of the "Loyal Eighteen." He was admitted on trial in 1830. He was the son of Rev. Samuel Harrison, brief mention of whom was made a few pages back. He was a man of more than ordinary ability, and a leader of men. He is described as being "somewhat above the average in size, with a well-developed, symmetrical form. His

features were regular, his countenance open and benign, while he looked at you affectionately with a kindly blue eye." Few men have been among us who stood higher in public esteem or who did a better work than he in the charges and on the Districts he served. As a preacher, he ranked among the best. His ability as an administrator was excellent, and the leading pulpits and most important positions in the Conference were open to him. He was a North Carolinian by birth, but was brought up chiefly in Mercer county, Kentucky. Like most of the men of his day, his educational advantages were limited, but he acquired a good common school education, and by close and diligent study, made himself a scholarly man. He, too, voted adherence to the Southern Church in 1845, and was a delegate to the Convention at Louisville where the M. E. Church, South, was organized, though with William Gunn and George W. Taylor he voted against the organization. In the Conference of 1865, Brother Harrison located as one of the "Loyal Eighteen," and united with the Kentucky Conference of the M. E. Church. He was recognized as a leader in that Conference until his death, which occurred in Covington, March 11, 1878. His last words were, "Clinging to the Cross."

1831. As already stated, the only time Bishop Elijah Hedding ever presided over the Kentucky Conference was at Louisville, in 1831. Bishop Roberts was a corpulent man, and having to ride horse back, his corpulence often caused him to be late at his Conferences. He arrived on Saturday of this session, presided part of the time, and signed the Minutes with Bishop Hedding. William Adams was again secretary.

Delegates to the General Conference to meet at Philadelphia, on May 1, 1832, were elected at this Conference as follows: Peter Akers, Martin Ruter, Jonathan Stamper, B. T. Crouch, Marcus Lindsay, William Adams, H. H. Kavanaugh, G. W. Taylor, Richard Tydings, H. B. Bascom, J. S. Tomlinson, John Tevis, and George McNelly—13. The Conference then did what very few Conferences had done up to that time, viz., elected three alternate delegates—George C. Light, Henry McDaniel, and Richard Corwine. In the General Conference the question of the legality of this was referred to a Committee on Privileges and Elections, who reported favorably, and their report was adopted, thus establishing the custom of electing alternate delegates to attend in case any of the principals are unable to be present.

Henry B. Bascom had just been elected to the Chair of Moral Science and Belles-Lettres in Augusta College, and had returned to Kentucky after an absence of ten years. In the meantime, through the influence of Henry Clay, who was a particular friend and ardent admirer of Bascom, he had been elected Chaplain of the House of Representatives at Washington, having no knowledge of it until his election was announced. His term as Chaplain ended, he traveled largely through the East and established there his reputation as a pulpit orator. He was then for three years President of Madison College, at Uniontown, Pennsylvania. His election as a delegate to the General Conference by his Kentucky brethren, so soon after his return, was a rare manifestation of confidence and esteem.

Martin Ruter had been President of Augusta College since 1828, and he had at once stepped into a place of leadership in the Conference. He was, in every

sense, worthy of the confidence and esteem of his brethren.

The class admitted on trial at this Conference was smaller than usual but remarkable for the character and ability of the men received. It consisted of Lewell Campbell, Carlisle Babbitt, Edward L. Southgate, Sr., and Joseph D. Barnett, from the Kentucky District; Thomas Hall, from the Augusta; William Phillips, from the Rockcastle; Learner B. Stateler and Elijah Sutton, from the Ohio; and Minor Cosby, from the Green River District.

Thomas Lasley, who, in 1804, went as a missionary to Mississippi and Louisiana, and who so heroically braved the dangers and endured the hardship of that difficult field, was re-admitted at this Conference, and placed at once on the list of supernumeraries, but in 1835-7 he was able to preside over the Greensburg District. He located again in 1838.

A remarkable man was transferred to this Conference this year from the Baltimore Conference, though in his old age. He was placed at once on the superannuate list. We refer to John Littlejohn.

John Littlejohn was born in Penrith, Cumberland county, England, December 7, 1756. His family emigrated to America about 1767. He was awakened under the ministry of John King, in 1774, and through the earnest preaching of John Sigmon, he sought and obtained remissions of sins. He was one of twelve persons who constituted the first society formed in Alexandria. He entered the Conference in 1777, and after traveling two years, he married and returned to the local ranks. After location, he settled in Leesburg, Virginia, where he remained until 1819, when he removed to Kentucky and settled in Louisville. At a later period he came to Warren county, and finally to Logan. In 1831, he was readmitted in the Baltimore Conference, transferred to the Kentucky, and placed on the superannuate list, on which he remained until May 13, 1836, when "his death was as triumphant as his life had been useful and exemplary."

But few men in the American ministry have ranked with John Littlejohn. During the brief period in which he performed

the duties of a pastor, he was one of the most efficient and useful preachers in the Church. Remarkable for his intellectual endowments, his consistent piety, and his uncompromising devotion to the Church, thousands waited upon his ministry, and through his instrumentality were awakened and converted to God. . . . He is said to have been one of the most eloquent men in the American pulpit. We remember to have heard him preach when he was seventy-nine years of age, and though he had lost much of the fire of his youth, yet his voice was one of the sweetest to which we have ever listened. His head was white as snow, his step was faltering, but as he repeated the story of the cross, his eye kindled with animation, and words of rapture fell from his lips.—Redford.

His death occurred during the session of the General Conference of 1836, and when the news reached that body, they passed resolutions expressive of their appreciation of "his character, his virtues, and his usefulness as a minister of the Methodist Episcopal Church for more than sixty years." In the Kentucky Conference, Bascom was appointed to preach his funeral sermon.

Of those received on trial, Edward L. Southgate traveled Hinkston circuit one year, located one year, re-entered the Conference and spent one year each at Bardstown and Elizabethtown, then located again. He was highly connected, and a man of large means. His home was in Newport, Kentucky.*

It is easy to idealize men, and to overestimate them when they are gone, especially when they die young. We forget their limitations and their faults, and make heroes and great men out of them, when in reality they are only common men. The historian needs to be on his guard at this point. But judged by any standard, William Phillips was not an ordinary man. He

*He was the father of the beloved Rev. E. L. Southgate, D. D., whom the older people of both the Kentucky and Louisville Conferences remember with great affection, and under whose ministry the writer was converted.

was out of an old Maryland family, who came to Kentucky in 1795, and established their home in Montgomery county. There is disagreement as to the place of his birth, whether in Montgomery or Jessamine county, but the date was May 7, 1797. He was not converted until he was about thirty years of age, which event occurred at Old Fort meeting house. Very soon after he was licensed to preach. His first appointment was to Winchester circuit, then for two years he was assigned to Lexington circuit. In 1834 he was appointed to Newport and Covington station, and the following year he was returned to that appointment, with Hartwell J. Perry as his assistant. This year he acted as assistant Editor of *The Western Christian Advocate*, published in Cincinnati. In 1836, he was elected to this position by the General Conference, but in less than a month afterward, he was stricken with fever from which he died, August 4, 1836. "As a practical preacher he had few equals in the West; while his persuasive powers contributed to his success in winning souls to Christ." He was efficient in every department of the work of the ministry, but it was as a writer and polemic that he achieved his greatest success. Campbellism was just at that time in its most aggressive and dogmatic stage. Alexander Campbell and Barton W. Stone had united their forces in 1832, and, inflated by their success after merging their organizations, they were making determined warfare upon all other denominations. "They were especially distinguished for their propensity to disputation. Not only the preachers, but the private members of that communion, sought every opportunity, whether in public or private, to arraign the religious faith of evangelical Christians and to call in question the piety of

all who dissented from their dogmatical teachings. Professing to take the Bible alone as their *creed-book*, they entirely repudiated the agency of the Spirit in the salvation of the sinner, and derided the doctrine of the witness of the Spirit." Under the influence of Mr. Campbell, this Church drifted from the spiritual moorings of Mr. Stone, placed an emphasis upon baptism by immersion that was really fantastic, and some at least, settled down in a state of legalism that was destitute of almost every element of real spirituality. We are glad to say that a reaction has set in, and that the denomination is now feeling its way back to better things. Campbell boldly took the position that "Immersion and regeneration are two names for the same thing." A list of the propositions debated about that time by Rev. Milton Jamieson and Elder Joseph Davis will show the doctrinal attitude of the Campbellites: "1. Infant Baptism is destitute of Divine Authority. 2. Immersion is Essential to Baptism. 3. Immersion, Regeneration, and the New Birth all mean the same thing. 4. Baptism as taught by the Apostles is an essential pre-requisite for the remission of sins. 5. The direct Operations of the Spirit of God are unnecessary to the exercise of faith."

Phillips threw himself into this controversy and proved to be a most doughty champion of the Methodist faith. His logic, his sarcasm, his ridicule were withering, and his writings did much to check the onslaughts of the protagonists of "the gospel in the water." His "Strictures on Campbellism" was a strong book, and his rhyme beginning,

"Ho! Every mother's son and daughter,
Here's the gospel in the water,"

made ridiculous the positions of his polemical antagonists. He possessed a mind of superior order, was specially gifted as a writer, and his untimely death was keenly felt throughout Kentucky.

Joseph D. Barnett was for fifty-five years a member of a Methodist Conference. All but five years of this time were spent in what is now the Louisville Conference territory. He died at his home in Elizabethtown, Kentucky, March 23, 1886, and from his Memoir in the General Minutes we take the following characterization:

He was appointed to Elizabethtown at the Conference of 1836, with A. C. DeWitt for his colleague. Here he had one of the greatest trials of his life. He refers to it in his diary. In the summer of 1837, being deeply convinced that his work was producing no fruit, and greatly depressed in spirit, he decided to give up the work of the ministry and return to his home. Having declared his purpose to his Presiding Elder, Rev. Thomas Lasley, that wise man prevailed on him to make one more effort, which he did. He preached at the old stone church, Hardin county. He was remarkably successful. Many sinners were brought to repentance, and the sermon is spoken of to this day. A great revival followed, and, reaching from appointment to appointment, wrapped the whole circuit in a spiritual flame. During the next four months about four hundred persons were converted, and as many added to the Church. It was during this revival influence that he preached a wonderful sermon at Elizabethtown. It was the first Sunday of his meeting there. His text was 2 Tim. 4:6-8. Nearly fifty persons crowded into the altar crying for mercy. He had no more temptation to leave the ministry. . . . Like almost all the preachers of his day, he was able to make a clear, strong statement of Methodist doctrine. A saintly man himself, he insisted on holy living in the Church. He was punctual to meet his engagements, did not disappoint his congregations, took time enough to do his work, was never in a hurry, was never behind time. He was no theorist, but had a practical cast of mind. He labored for results; he preached for immediate effect, and was most generally successful. During his ministry he received a great army into the Church—seven thousand souls. Have we ever had a more successful man in our Conference? . . . Of his last days we copy from a note written by his pastor, R. W. Browder: "His end was full of peace. He said repeatedly: 'My house is in order; I am ready to go. Half of my family are in heaven, and I want to see them. Many who have joined the Church under my ministry are there, and I'll be no stranger.'"

Minor M. Cosby "was a young man of good understanding, great industry, and hopeful carriage, in and out of the pulpit. His piety was deep, consistent and uniform." He began his work with great promise of usefulness, but after four years on the Greenville, Danville, Winchester, and Henderson circuits, he fell, the victim of fever. His death was one of great triumph.

Thomas Hall was a native of Maryland, brought up in the city of Baltimore. "His mode of life and manner of preaching were somewhat peculiar. He loved to move among the children of nature, and commune with those objects which had been formed by God's own hand; hence, he preferred sparsely settled and obscure regions as his fields of labor. It is said that he seldom preached more than fifteen minutes. He spent most of his time visiting from house to house, and made the poor the special object of his care and attention. He was a very large man, and in middle life his strength was equal to his frame. His movements were quick and vigorous, and, from choice, he often traveled on foot, though leading a horse by his side. As he neared the close of life, he expressed a single regret: that he had not prayed more. . . . He was a godly man, and rests in heaven."—Memoir.

For twenty-four years there were few names more familiar to the people of the present Kentucky Conference than that of Carlisle Babbitt. He was born in Vermont. He came to Ohio, where he was converted in a camp meeting held near Dayton, then came on into Kentucky and was a member of the class admitted on trial in the Kentucky Conference in 1831. He was an earnest, zealous man, and successful as a preacher. He filled some of our best circuits and stations, and for two years was Presiding Elder of the

Maysville District. In 1855 he located and went to Illinois, where, in 1857, he entered the Southern Illinois Conference, and for seven years served with the same degree of acceptance with which he had served in Kentucky. He died June 26, 1864. While in Kentucky he was for some time Agent of the Preachers' Aid Society of this Conference.

Lewell Campbell was one of the best men in our ministry. He gave but six years to the work in Kentucky, serving the Ohio circuit one year, Newcastle two years, Christian circuit two years, then Logan and Taylorsville one year each. He volunteered to go to Texas as a missionary. This work was, at that time, attached to the Mississippi Conference, and such was the scarcity of preachers that he was assigned to New Orleans, instead of Texas. He gave sixteen years to District work in Mississippi, was a delegate to the Louisville Convention, and represented his Conference in every General Conference of the M. E. Church, South, until his death in 1860. He was a close student, and became intellectually and theologically a man of great strength.

He was constitutionally ardent and impulsive in his temperament, and sometimes, for a moment, he would yield to his impassioned nature, and give utterance to extreme opinions; but if he ever learned that he had incautiously wounded the feelings of any one, he became the more afflicted of the two, and embraced the earliest opportunity for explanation and reparation. After becoming the head of a family, he was often annoyed with the temptation that some member of his household might sicken and die during his long absence from home. This led him to seek that entire consecration to God which would enable him to commit his family into His hands when far away from them, and, to use his own expressive language, 'I asked God to sanctify me wholly, and he did it, and since that time I have had but little anxiety about sickness and death in my family when away from home, doing my Master's work.'—Redford.

The last name on the list is that of the most noted of them all:

Perhaps the sturdiest frontiersman known to the entire history of Methodism was Learner B. Stateler, who was born in Ohio county, Kentucky, July 7, 1811, and who died in Corvallis, Montana, May 1, 1896. His greatness was that of John the Baptist and other wilderness pioneers of the kingdom of God—quenchless zeal and untiring self-devotion. Stateler joined the Kentucky Conference in 1831 and at once responded as a volunteer for service in the then distant and uncultivated field of Missouri. During his experience in that State he had held charges at St. Louis and other points, and was missionary to the Choctaw Indians. About 1836 he was sent to what is now the State of Iowa, being the first Methodist preacher to enter that region. Here he organized the beginnings of Methodism west of the Upper Mississippi. For fourteen years thereafter he served amongst the tribes of the Indian Territory, assisting in the organization of the Indian Mission Conference. After 1854 he labored in the Kansas Mission Conference, being there in the days of the bitter border warfare of the anti-slavery contest. In 1862 he crossed the Rocky Mountains and organized the Methodist Episcopal Church, South, in Denver, and amid many sufferings and hardships planted the Church in the valleys and villages contiguous thereto. In 1864, with his family, he started across the mountain roof of the continent for Montana, where again he became the Church's pioneer and left as a monument to his zeal and devotion the congregations and the Annual Conference organization in that land of peaks and infant rivers. Not content with sowing here, he crossed the farther Rockies into Oregon, literally chopping his way through the mountain chaparral, and preached a time in the Willamette Valley, thus practically belting the continent with his missionary labors. From Oregon he returned to Montana, where he finished his course. He was without the culture of the schools, but left an effective written record of his many labors.—Dugan, *History of Methodism*.

The gain in membership during this quadrennium was small. The number of white members as given in the manuscript Minutes of 1827 was 20,220. In 1831 the number is 21,513, a gain of 1,293. The number of colored members in 1827 was 3,650. In 1831 the number is 4,594, a gain of 944.

CHAPTER VII

FROM 1832 TO 1836

Kentucky Methodism was not greatly affected by the General Conference of 1832. This session was held in Philadelphia, May 1st. At the preceding session, Martin Ruter was secretary, but at Philadelphia, Thomas L. Douglass, of the Tennessee Conference, was elected to this position. Peter Akers, who led the Kentucky Conference delegation, was elected Assistant Editor of *The Christian Advocate and Journal and Zion's Herald*, the official organ of the Church, published in New York, but declined to accept the place. He was then Agent for Augusta College, and that fall transferred to Illinois.

Bishop Enoch George had died during the year, and James Osgood Andrew and John Emory were elected Bishops. The name of Bishop Andrew will be before us many times as we proceed with our history. He was a Georgian, the son of a Methodist preacher. Converted at thirteen, he was licensed to preach at eighteen, and almost immediately thereafter was received on trial in the South Carolina Conference. Bishop Simpson says of him: "He was an active, earnest, forcible, and emotional preacher, and won for himself a high position in the confidence and affections of the Church." Prior to 1844, when his nominal connection with slavery became the occasion of the division of Episcopal Methodism, he was one of the most effective and acceptable Bishops the Church ever had. This matter will be fully discussed when we reach that period in our history. He frequently presided over

the Kentucky Conference and was much beloved by our people.

John Emory had been connected with the Book Concern at New York for eight years, four as Assistant Agent, and four as Agent. When elected Bishop he was only forty-three. He was a graduate of Washington College, Maryland, and a most brilliant young man. He entered on the practice of law, but soon gave up this profession for that of the ministry. He joined the Philadelphia Conference in 1810, and filled appointments in Philadelphia, Wilmington, Baltimore, Washington, and Annapolis. From the beginning he manifested unusual ability. His brethren elected him a delegate to the General Conferences of 1816, 1820, 1828, and 1832. He excelled as a writer and was the author of several treatises defending the doctrines and polity of his Church. He presided over the Kentucky Conference but once, and that was at its first session after his elevation to the episcopacy. His tragic death on December 16, 1835, was a shock to the entire Church. Having removed with his family to a farm a few miles out from Baltimore, he left home on the morning of December 16th, to drive into the city.

"About two miles from his house he was found by a waggoner, lying insensible and bleeding by the side of the road. He had either jumped or been thrown from the carriage while it was in rapid motion, and his skull was fractured by the fall. He was unconscious until about seven in the evening, when he expired. His remains were deposited beside those of the venerable Asbury in the vault under the pulpit. The degree of D. D. had been conferred upon him several years before his death. Bishop Emory was a man of unflinching integrity, of great strength of will, and of more than ordinary discretion. As a writer he was clear, forcible, and accurate, and as a presiding officer self-possessed and systematic. His early death was a great loss to the Church. Few ministers have equaled him in accuracy of scholarship, broad and comprehensive views, fertility of genius, and in administrative ability."—Simpson.

Prior to this session of the General Conference, each of the Bishops was required to travel throughout the entire extent of the Church, so as to severally supervise its interests; hence, the presence of all at the annual sessions of the Conferences. But the territory had now become so large, and the methods of travel were so slow and taxing, that this seemed impractical, and it was recommended that they "make such apportionment of the work among themselves as shall best suit, in their judgment, most effectually to promote the general good." It was also requested that the Bishop, or a Committee appointed by him, should, in each Annual Conference, recommend a suitable course of study for under-graduates, and appoint committees to examine them on the same. It was ordered that no one should be ordained a deacon or elder until he had passed an approved examination on this Course of Study. Prior to this time, courses of study had been recommended by the Bishops, but no provision had been made for examination on these courses, nor was passing an approved examination necessary to ordination.

The Committee on Boundaries recommended, and the General Conference ordered, that all that part of Kentucky lying west of the Tennessee River be taken from the Kentucky, and added to the Tennessee Conference. This territory, known as "Jackson's Purchase," is now a part of the Memphis Conference.

1832. The Kentucky Conference for 1832 met at Harrodsburg. Bishop Emory was in the Chair, and is said to have presided with all the precision and dignity of an experienced chairman.

On Saturday of the session, Bishop McKendree came into the Conference room, and gave the brethren what proved to be his farewell address. In the prime

of his manhood, he had labored in this field more assiduously and more effectively than any other man; but the tremendous wear and strain of such labors had broken him, and he was now an old man, tottering upon life's verge. He tenderly exhorted the brethren not to depart from the old Methodist landmarks, but to abide by our doctrines and discipline, and to maintain our lofty ideals. He then tenderly prayed for them and gave them his blessing. It was his last visit to the Kentucky Conference. Before reaching his brother's home in Tennessee, he was too feeble to sit up and a bed had to be arranged for him in the carriage. While he preached occasionally and performed some other labors in the South after this, he never visited Kentucky again. He died March 5, 1835.

The manuscript Minutes contain a few personal notes of interest. Peter Akers was transferred to the Illinois Conference, and soon became there what he was here—a leader among his brethren. James Ward is marked in the Minutes, "Gone to Illinois," but he was soon back in Kentucky, pursuing his beloved work as a pastor. At the request of that organization in Kentucky, George C. Light was appointed Agent for the American Colonization Society.

When the name of a certain brother was called, it is stated: "Brother _____ was represented as having been in the habit of gallanting the females to the injury of his ministry. It was resolved that Brother _____ be required to promise the Conference that he will, in future, desist from such practice—which promise he made in the presence of the Conference—he was then elected to elder's orders."

It is also stated that John Christian Harrison, "being in difficulties on the subject of Infant Baptism, was

not admitted" into full connection, but was continued on trial. By the next year he had solved his difficulties to the satisfaction of himself and the Conference, was received, and became one of the stalwart leaders in the Conference.

As our readers are aware, the funds for the relief of needy preachers, and their widows and orphans, was small. The Conference went on record as feeling that those superannuates whose circumstances were such that they could do without their little stipend should relinquish it for the benefit of the more needy. Barnabas McHenry and others did this, asking that their shares be divided among the more "necessitous cases." In order to allow these small funds to be divided among the more needy, some of the preachers, when health failed, located instead of taking a superannuate relation.

The worst scourge of cholera that ever visited this part of the United States made its appearance in 1832, though it was not at its worse until in 1833. Quite a number of the towns in Kentucky had already been visited, and it was almost certain that there would be a recurrence of the dread disease the next year. The Conference observed Saturday, October 19th, as a day of humiliation and prayer, and requested Jonathan Stamper to preach a sermon on that day. This he did, using as a text 1 Kings 8:37-40, a part of King Solomon's prayer at the dedication of the temple. The Conference further set the fourth Friday in November as a day of prayer and invited the whole Church to join in supplications for the removal of the plague. The Conference, in their resolutions, confessed their conviction that the visitation was "a dispensation of divine justice in consequence of our national and individual

sins," and that, in all such circumstances it became us to humble ourselves before the Most High.

But another scourge, worse than this of the cholera, was at this time sweeping the land. Never, perhaps, in the history of our country was drunkenness more prevalent than it was at the beginning of the third decade of nineteenth century. Every tavern had its bar, every cross-roads its groggery, every eating place served liquors, and in the estimation of most persons it was a mark of a gentleman to drink! In the harvest field, at house raisings, log rollings, corn huskings, at elections, drink was abundant. Peter Cartwright tells us he had known of baptizings where the bottle was freely used, even by the preachers who officiated! But a conscience had been awakened in the Church, and a great protest was coming up from the Christian people of the land. At the General Conference at Philadelphia, more petitions came before the body on this subject than upon any other. In our former volume we called attention to the fact that, in the West, the Methodist Church was the first, and, for a long time, the only temperance society in this part of our country. At this session of the Conference, a committee was appointed to take this vital subject under consideration. The Kentucky Conference went on record at a very early date as opposed, not only to dram drinking, but to the manufacture and sale of intoxicating liquors in any form. In taking this attitude, she of course met with the scorn and ridicule and bitter opposition of the makers, venders and drinkers, and from society in general, but let it be said to her credit that the Conference never for a moment receded from her position or compromised with the evil. By its attitude toward this great curse, Methodism in Kentucky

undoubtedly lost its influence with many people of wealth and social standing, but we do not hesitate to say that in this State the Methodist Church has done more for the cause of temperance than any other agency in the field.

At this Conference of 1832, it was announced that Franklin Davis had died during the year. E. L. Southgate was discontinued; Thomas G. Reece, James L. Greenup, Wilson S. McMurray, Elijah Knox, A. H. Stemmons, and John W. F. Tevis, located. N. G. Berryman, J. C. Crowe, and Samuel Veach were re-admitted at this Conference.

Of the twelve men admitted on trial at this Conference, Joseph W. Shultz remained but one year; William G. Bowman was discontinued at his own request after two years of travel; Herrington Stevens, after giving three years in western Kentucky, was compelled to superannuate for a year, then located and practiced medicine in Livingston county; James H. Brooking and Thomas S. Davis were both in the work for five years before locating; while Foster H. Blades and Lorenzo D. Parker each gave six years to the service. These were good men, but broken health or other adverse circumstances cut short their careers before they achieved distinction of the Conference. John Nevius, located in 1839, while William McMahan took this relation one year later. Gilby Kelly, Richard Holding and Richard Deering remained in the work longer and each rendered a notable service in the itinerant field.

Gilby Kelly was out of that fine Pulaski county family of Kellys who gave to the Church so many stalwart Methodists and so many excellent Methodist preachers. Clinton, Gilbert, Samuel, and Albert were four brothers who became members of the Kentucky Conference,

while Gilby Kelly, Jr., a son of Samuel Kelly, was one of the greatest pastors among the ministers of the M. E. Church. South. Gilby Kelly, Sr., after presiding over the Covington District for three years, was sent, with health shattered, to the Burlington circuit, and died there in February, 1847. He was "endowed with a strong mind, which he cultivated by giving himself to reading and study, and became a respectable scholar, and showed himself a workman not to be ashamed."

Richard Holding was a most popular and successful minister. He was born in Scott county; was converted when about twenty-three, and united with the Kentucky Conference in 1832. For thirty-three years he labored as pastor with rare acceptability and efficiency. He was never Presiding Elder; he was never a member of the General Conference; he sought no preferment at the hands of his brethren; but his record is on high. Wherever he went revivals sprang up and souls were brought to Christ. While he and Daniel S. Barksdale were on the Yellow Banks circuit, there was a revival in the small society at Owensboro in which a hundred and fifty were converted, and something like four hundred were brought into the kingdom in various churches of the circuit. His last appointment was at Washington and Shannon, in Mason county, and at the end of his two years there he located. We regret that such a man did not take a superannuate relation and remain a member of the Conference. We are not advised as to his life after this, nor as to the time or place of his death.

Perhaps the most talented man admitted this year was Richard Deering. He was not only talented but saintly. He was born in Greenup county, Kentucky. Converted, and feeling called to preach, he traveled one

year the Hinkstone circuit under the direction of the Presiding Elder, then in 1832 was received into the Conference. He was sent to the Fleming circuit as the colleague of Richard Corwine. A great revival swept over that large circuit and hundreds were converted and added to the Church. Almost everywhere he went, revival fires were kindled, and souls were saved. For sixty years he was a Methodist preacher. In 1846, he was transferred to the Louisiana Conference and stationed in New Orleans. For three years he was Presiding Elder of the New Orleans and Opelousas Districts. Not long after returning to Kentucky, he located, but was re-admitted into the Louisville Conference in 1857, and served Walnut Street, Twelfth Street, Bowling Green, and other stations and circuits, and was Presiding Elder of the Louisville District for three years. He was later transferred back to the Kentucky Conference, where his last days were spent.

We have said that he was a saintly man. He was one of a very few men we have seen whose faces literally shone with the light of the divine glory. We shall never forget that face while he was assisting in the administration of the Sacrament at the session of the Kentucky Conference at Lexington, in 1890. An angel's face could not be much more luminous. His biographer, Rev. Drummond Welburn, says of him:

For more than sixty years the pulpit was to him a throne of power, and the pastorate a most delightful and successful field of loving labor. The wonderful effect of his youthful preaching would to the present generation seem almost incredible. Frequently congregations would press forward toward the place of prayer or raise triumphant shouts over deliverance from sin. Take a single example: When Dr. Bascom had preached in the morning, and Professor McCown in the afternoon, with most astonishing eloquence, but with no perceptible effect, Brother Deering came weeping to the pulpit at night, and in less than

half an hour over eighty persons were converted. Such results of his labor has strengthened Kentucky churches for more than half a century. . . . In his latter years he, without fanatical folly, delighted to tell of the second coming of his Divine Redeemer, and scripturally to set forth the excellence of entire sanctification and Christian perfection. He also frequently tested the efficacy of effectual, fervent prayer to heal the body as well as the soul. Much of his work with the afflicted seemed little less than miraculous. The instantaneous cure of a well-developed case of cancer, on which two of Louisville's most eminent physicians had twice used the knife and declined to operate a third time, deeply impressed my own mind, because I had long known intimately, and highly esteemed, all the persons connected with the case.

He died in Chattanooga, Tenn., on August 15, 1892, and is buried in Eastern Cemetery, near the grave of Bishop Bascom. He was a brother of Rev. Seriah S. Deering and the father of Rev. John R. Deering, D. D., who is remembered so well by our older people.

It was in this year 1832 that an event occurred which profoundly affected all the Churches in this part of the world. After the great revival at the beginning of the nineteenth century, Barton W. Stone and four others withdrew from the ministry of the Presbyterian Church, and Stone became the leader in the establishment of the "Christian," or "New Light," or "Stoneite" Church. By 1832 they had gathered quite a numerous following and had organized many churches in this part of the State. Stone's plea for the union of all Christians on the Bible alone, appealed to the masses of the people, and they, without stopping to analyze the plea, or to discriminate between the words of the Scriptures and somebody's interpretation of those words, flocked to his standard. Many came out of other Churches to swell the number adhering to the new organization. Stone was a good man, deeply spiritual, and, though accused of denying the deity of Christ, denied the charge, and, in the main, had, up to

this time, kept in line with other orthodox Christians,—except on the matter of baptism. His main plea for the union of Christians was much needed. Never were denominational lines more closely drawn, nor theological hair-splitting carried to greater extent, and never was denominational prejudice more unreasonable than at this period of our religious history. Even at the present time, our denominationalism and consequent divisions among Christian people may be set down as one of the greatest hindrances to the success of Christianity.

Alexander Campbell, an Irishman by birth, educated at Edinburgh University, and a Presbyterian minister, came to America about 1805. He became dissatisfied with the teachings of the Presbyterian Church, especially in the matter of the mode of baptism and the baptism of infants. For a time he united with the Baptists. But it was not long before he began to advocate doctrines for which they could not stand, and breaking with them, he started out on an independent line. It was in 1823 that he entered Kentucky and held his debate with Mr. McCalla, a Presbyterian minister at Washington, Mason county. From that time on he labored much in Kentucky, holding meetings in all the principal Blue Grass towns, and making terrific assaults upon all the denominations. He inveighed against the baptism of infants, took the ground that immersion alone was baptism, and championed the old doctrine taught by Bishop Bull and others in England, that baptism is for the remission of sins—that “Immersion and regeneration are two names for the same thing.” He also denounced all creeds as mere human productions, and urged that they be thrown into the discard and that “all Christians unite upon the

Bible."

He and Stone had much in common. So, after two or three conferences, they agreed to unite their forces, and, early in 1832 the union was effected and they began with great zeal the work of uniting the various groups that had been gathered by each. Stone did not succeed in taking all of the New Lights with him into the union. Some of them bitterly opposed the merger, and that Church remains in existence to this day. Stone removed, in 1834, to Illinois, and the leadership of the combined following fell into the hands of Campbell. In many respects he was a stronger man than Stone; was well-equipped; gifted in power of statement; delighted in controversy; was independent and dogmatic, and well qualified for leadership. But under his leadership the Church lost much of that spirituality for which Stone had always plead. Concerning the union, Stone, in his Biography (Page 78) says:

This (union) was easily effected in Kentucky. . . . This union, I have no doubt, would have been as easily effected in other States as in Kentucky, had there not been a few ignorant, headstrong, bigots on both sides, who were more influenced to retain and augment their party, than to save the world by uniting according to the prayer of Jesus. Some irresponsible zealots among the Reformers so called, (followers of Campbell), would publicly and zealously contend against sinners praying, or that professors should pray for them—they spurned the idea that preachers should pray that God would assist them in declaring his truth to the people—they rejected from Christianity all who were not baptized for the remission of sins, and many such doctrines they preached. The old Christians, who were unacquainted with the preachers of information amongst us, would naturally conclude these to be the doctrines of us all; and they rose up in opposition to us all, representing our religion as a spiritless, prayerless religion, and dangerous to the souls of men. They ran to the opposite extreme in Ohio, and in the Eastern States. I blame not the Christians for opposing such doctrines, etc.*

*Great confusion prevailed among the people on many points of doctrine. Having no standards of interpretation, a perfect Babel of opinions was held and preached among them.

Following this union of the forces of Stone and Campbell, there was a period of disputation, proselytizing, debating, and denominational warfare, such as Christianity has not seen in any other part of the world. It could be said of the new organization as it was of Ishmael, their "hand was against every man, and every man's hand was against" them. For more than thirty years this continued. A history of this period has not yet been written. We shall have more to say about it later.

1833. When the Conference met at Harrodsburg in 1832, the dark shadow of a fearful epidemic of cholera was resting upon the State. When the weather grew warm in 1833, the scourge returned with great violence. In Lexington there were nearly five hundred victims. All the towns in the Blue Grass were visited, and those along the rivers were especial sufferers. Nor did the inland towns of western Kentucky escape. It was a dreadful visitation, and death and bitter weeping were the portion of many households. Davidson, in his *History of the Presbyterian Church in Kentucky*, gives a vivid account of this epidemic in Lexington.

In the short space of nine days, fifteen hundred persons were prostrated, and dying at the rate of fifty a day. The horrors of that period no one can adequately conceive. The rain fell in unprecedented torrents, while the incessant glare of lightning and the roll of thunder made the night terrific. Amid the uproar of the elements the watchers sat mournfully in the chamber of death; and all night, during the lull of the storm, might be heard the feet of the anxious messengers hurrying along the street, and besieging the doors of the apothecaries and physicians. Within a fortnight it was computed that about five hundred persons fell victims, notwithstanding half of the population had fled at an earlier period. The panic was terrible. . . . The streets were deserted. The market-place was desolate. . . . The

Campbell himself says: "Every sort of doctrine has been proclaimed by almost all sorts of men, under the broad banners, and with the supposed sanction of the begun reformation."—*Mil. Harb.* Vol. VI, Pg. 64.

graveyards were choked. Coffins were laid down at the gates by the score, in confused heaps; and among them, horrible to relate! corpses wrapped up only in the bed-clothes in which they had but an hour or two before expired. There they lay, each waiting their turn to be deposited in the long trenches which were hastily dug for the necessities of the occasion.

Two of the most eminent ministers of the Kentucky Conference fell victims of the scourge—Barnabas McHenry and Marcus Lindsay. McHenry, now old, had been one of the most honored and beloved ministers in the State, while Lindsay was in the full strength of his manhood and an acknowledged leader in the Church. John B. Power had died during the year, but not from cholera.

It was under such a cloud of sorrow and depression that the Kentucky Conference met at Greensburg, September 11, 1833. Bishop Roberts again presided. George C. Light was appointed to preach the sermon in memory of the dead. Isaac Malone, Daniel H. Tevis, Moses Clampett, William McReynolds, Samuel Helums, and Robert F. Turner located. E. L. Southgate, William Outen, John W. Riffin, Claiborne Pirtle, John Carr Harrison, Moses Evans, Daniel Sherwood, Thomas E. Thompson, Elijah M. Bosley, Eli B. Crain, and Alberly L. Alderson were admitted on trial.

Of those admitted, E. L. Southgate had been previously admitted and discontinued at the end of one year. This time he served for two years, then was discontinued at his own request. He was a good man, but business affairs seemed to forbid his continuance in the itinerant ranks.

At the end of one year, Daniel Sherwood was discontinued on account of bodily afflictions, and Claiborne Pirtle at his own request. The name of William Outen disappears after two years of service, and

Thomas E. Thompson located at the end of three years. Moses Evans remained in Kentucky until 1836, when he removed to Missouri. John Carr Harrison located in 1838. John W. Riggin traveled for twelve years. His fields of labor were altogether in what is now the Kentucky Conference, and his last charge was Newport. "He was a steady, uniform, and faithful minister of God; modest, and rather diffident in his manner, plain and striking in his presentation of truth, and though of only medium abilities, was generally beloved by those who knew him. He will long be remembered by the people on many of the circuits in this Conference."—Memoir.

Alberry L. Alderson came from Hart county, Kentucky, and after long years of service in the itinerancy, he retired to his native county and there spent his last days, and there he was buried. He died in 1871. During his ministerial career, he was twice forced to locate on account of ill health but he made for himself a record that is indeed enviable among his brethren. In an address at the Jubilee of the Louisville Conference in 1896, Dr. James A. Lewis says of him:

He was rather above medium height, of fine mold and bearing. His dark, curling, chestnut hair swept back from an ample brow. His complexion was florid, his face intellectual, his voice deep and flexible. He was a prince in the pulpit. He entered the ministry in 1833. He was a man of studious habits, and became a good scholar and a profound theologian. His doctrinal discourses ranked with the best of his day. His memoir says: "Thousands flocked to hear him, and sat entranced while truths divine came burning from his lips." He was an able polemic. No ordinary foe was worthy of his steel. He belonged to that class of declaimers of whom Bishop Kavanaugh was the last survivor. In disposition he was modest and retiring; but in character, robust and grand.

Eli B. Crain was born in Boyle county, but in early life removed to Barren, and was brought up under the

care of Rev. James Culp, a local preacher, who, in 1827, entered the Conference on trial, but retired after only one year of service. Brother Crain was converted in his early manhood, entered the ministry and was for thirty-four years a member of Conference. When the Louisville Conference was organized, he fell into that body, and for nearly thirteen years was a superannuate in that Conference. He was "tall and of rather commanding appearance. Able as a preacher and full of the Holy Spirit, his sermons carried great power and were fruitful in results . . . In social life, as well as in the pulpit, he was an elegant and refined gentleman."—Lewis. He died June 10, 1867.

After laboring on the Somerset, Glasgow, Burkesville, Wayne, Columbia, Winchester and Hardinsburg circuits, at the Conference of 1840, E. M. Bosley was reported as having died during the year. No memoir of him was furnished, and we have no knowledge of the time or place of his decease.

1834. At the Conference held in Mount Sterling in 1834, Bishop Soule presiding, twenty-two men were received on trial, viz., Ezekiel Mobley, Henry Edmundson, Peter Taylor, Reuben W. Landrum, Robert Fisk, James M. Buckhannon, Daniel S. Barksdale, Robinson E. Sidebottom, Solomon Pope, Alexander Robinson, Clinton Kelly, Thomas Rankin, James D. Holding, Henry Vandyke, John C. Niblack, George W. Merritt, George W. Simcoe, William M. Grubbs, George Switzer, Albert Kelly, Napoleon B. Lewis, and Matthew N. Lasley.

Want of adaptability to the work of the itinerancy, ill health, and death removed most of these men from the work in a few years. Ezekiel Mobley and John C. Niblack were discontinued at the end of one year;

James Buckhannon at the end of two years; Henry Edmundson and Reuben W. Landrum* at the end of three years; George Switzer served for five years, while Henry Vandyke, Daniel S. Barksdale, Solomon Pope, and Matthew N. Lasley each gave six years to the Conference. Henry N. Vandyke was a most excellent man. Dr. Redford, who knew him intimately, says of him: "Although he was not brilliant as a preacher, yet his talents were of a very high order. He was a close thinker and an untiring student, and prepared his sermons with much care and delivered them with great fluency and ease. He attracted large congregations to the house of God, and through his labors and zeal many were brought to Christ. We never knew a better man, nor one in whose life were more fully developed the excellencies of Christian character, nor one who was more universally loved." While serving the Shelbyville and Brick Chapel charge, in 1835-6, he married Miss Marie Louise Soule, a daughter of Bishop Soule. She was at that time a teacher in Science Hill School. Mr. Vandyke was not strong enough to bear the strain of itinerant work, and after serving such places as Shelbyville, Mount Sterling, Frankfort, and Cynthiana, his health failed completely and death ended his useful career in 1841. His death bed was the scene of great triumph.

After six years of successful labor on large circuits, Daniel S. Barksdale, health greatly impaired, located, and took up his residence at Hillsboro, Flem-

*From a letter to the author by Rev. P. C. Eversole, of the Kentucky Conference, we learn that Rev. R. W. Landrum lies buried in Breathitt county, about ten miles from Jackson, on a point of land between Lost Creek and Troublesome. His widow and a number of descendants are still (1936) living in that section.

ing county, Kentucky. Here he lived for more than forty years. He was a man who enjoyed the implicit confidence of the people, and was most useful in the local relation, as well as when a member of the Conference. He died in 1887.*

Solomon Pope was the son of that earnest and useful local preacher of Barren county, Rev. Richard Pope. While a member of the Kentucky Conference, the charges he occupied were rough and hard, and he located at the end of six years.

Matthew N. Lasley was the son, and the grandson, of Methodist preachers. His grandfather, Manoah Lasley, settled in the Green River country, not far from Greensburg, at an early date, and his home was the center around which the Green River circuit was afterwards formed. Matthew's father was the Rev. Thomas Lasley, the intrepid missionary to Louisiana. It is said that, after his conversion, Matthew Lasley felt it his duty to preach the gospel, yet shrank from undertaking the sacred calling. His struggle was severe. One day, while plowing in the field he decided the matter, "left his plow in the furrow, midway the field, and started to a quarterly meeting held on the Glasgow circuit, where he was licensed to preach by George W. Taylor, who placed him on the Burkesville circuit, as the colleague of Thomas C. Davis." He was a clear, forcible preacher, not only successful in leading souls to Christ, but was greatly beloved wherever he went. He located in 1840, but was soon persuaded to take the place on the Glasgow circuit of a brother who had

*His son, William H. Barksdale, was one of the writer's dearest friends. He lived at Flemingsburg, Kentucky, and as a church worker, could do more things and do them better than any one else we have known in that part of the State.

failed to go to his work. He was quite a revivalist and many were converted and added to the Church under his ministry. This was, indeed, the standard by which the efficiency of a man was gauged in those days. Every itinerant was his own evangelist and if he could not lead souls to Christ it greatly discredited him in the estimate of his brethren.

The two Kellys, Clinton and Albert, were brothers of Gilby Kelly, who was received on trial in 1830. Dr. John E. Godbey, whose mother was a Kelly, tells us in *Lights and Shadows of Seventy Years*:

My father had two brothers who were preachers; my mother four. They were all Methodists. My father's brothers, John and Joshua, served in the Kentucky Conference. My mother's brothers, Clinton, Gilby, Samuel, and Albert, all served for a time in the Kentucky Conference, but later Samuel transferred to the West Virginia Conference, and Clinton and Albert emigrated to Oregon. . . . I have record of twenty-eight Methodist preachers descended from the families of my grandparents. I am sure there were others."—*Lights and Shadows of Seventy Years*. P. 1.

Dr. Godbey's mother, who was Sena Kelly, married a preacher,—Josiah Godbey—and had four sons and a son-in-law who were Methodist preachers in Missouri. These Kellys were all good men. Albert remained in the Kentucky Conference for twelve years, and Clinton thirteen years, before going to Oregon.

Dr. Godbey gives us another interesting item concerning his uncle, Clinton Kelly, which is illustrative of the times and customs of the people of those early days. Practically all the shoes that were worn in those days were made in the home. Most men with large families added shoe-making to their accomplishments in addition to farming, preaching, or what not. Dr. Godbey says:

The circuit riders of those times preached nearly every day. I have known a preacher to carry his hammer, awl, last, and

leather in his saddlebags, and sit down and peg away making shoes while the congregation came in, and economize time in the same way where he lodged in the homes of the people. Such was the custom of Clinton Kelly, my uncle."—*Lights and Shadows*," P. 14.

James D. Holding was said to have been a very devout and lovable man. Born in Scott county, in 1810, he was converted at fourteen, chiefly through the influence of his godly mother. Licensed to preach when about twenty-four, he gave thirteen years to the active ministry before death overtook him. He was uniformly successful. His preaching was of the hortatory kind, and his appeals to sinners were sometimes very powerful. Many were saved under him. In 1846 he was sent to the Taylorsville circuit, where he died some time in 1847. He is buried in the graveyard by the old Rockbridge church, now a part of the Shelby circuit. He was a brother of Richard Holding, of whom notice has already been given.*

From a letter written by his son, Professor H. K. Taylor, late of Southern Methodist University, Dallas, Texas, we learn that Peter Taylor was born at Wigan, Lancashire, England, February 28, 1809. With four brothers and three sisters, he came to America in 1817, and settled near Marietta, Ohio. He was a student of Augusta College during the time H. B. Bascom was a professor in that institution. Uniting with the Kentucky Conference in 1834, he remained a member of that body until his death in 1871, with the exception of a few years in a local relation. After his superannuation in 1859, he lived in Stout's Bottom, on the

*He was the father of Miss Nannie Holding, Missionary, and founder of Holding Institute at Laredo, Texas. On his tombstone are inscribed these words, "Rev. J. D. Holding of the Kentucky Conference, age 37 years; died at his post, "full of faith," having received 1200 souls into the Church of Christ."

Ohio River, a few miles below Vanceburg, Kentucky. Here he was very useful as a preacher, and a neat little brick church in that neighborhood bears the name of "Peter Taylor Chapel." Prof. Taylor gives this incident, illustrative of his character:

He was a gospel preacher, forceful in exhortation and appealing in presenting the gospel of love. He had a fine voice, and for years was the leader of the singing in the Annual Conferences. He had a wonderful influence over rough and wicked men. During the Civil War, a troupe of Union soldiers came to his home and demanded dinner. His wife, a strong rebel, at first refused to get the dinner, but by the persuasion of her husband finally did so, but would not go into the dining room where the dinner was served. Her husband, however, took his place at the table, said grace, greatly to the astonishment of the soldiers, and before the meal was over, had most of them in tears. When the meal was concluded the leader said, "Mr. Taylor, may we have some corn and apples?" He responded, "Certainly," and he filled their sacks. No damage or foraging was done to his property as long as those soldiers remained in the country."*

William M. Grubbs was a product of Franklin county, Kentucky, but when a small child his parents removed to Logan county, near Russellville. Here he was converted in a great revival which began under the preaching of the Presiding Elder, Isaac Collard. Though reared in the Baptist faith, he at once joined the Methodist Church and received baptism at the altars of the church. After entering the ministry in 1834, he married the only daughter of Jonathan Stamper, and in 1841 transferred with him to the Illinois Conference. After the separation of the Church in 1844, both returned to Kentucky, where Mr. Grubbs

*Prof. Henry K. Taylor graduated from Kentucky Wesleyan College in 1879, and for two years had charge of the Department of Science in that institution. He was afterwards President of Logan College, at Russellville, then of Kentucky Wesleyan College. At the time of his death, in 1935, he was in the Extension Department at Southern Methodist University. The writer was a student under him while he was teaching in Kentucky Wesleyan, and we were ever warm personal friends.

labored until 1857, when he located. He removed to Indiana and became a member of the South East Indiana Conference of the M. E. Church. After his superannuation he lived in Madison, Indiana, where he died.

Robinson E. Sidebottom was one of our steady, practical men, who succeeded well in such appointments as Glasgow, Springfield, Richmond, and Flemingsburg, and though never taking first rank, was always useful in whatever place he was assigned. He located in 1855.*

Born in Russellville, Kentucky, September 25, 1809; uniting with the Church as a seeker of religion in 1830; realizing the pardoning love of God while in a class-meeting one week later; licensed to preach in 1832; traveling the Livingston circuit under the Presiding Elder one year—this is the brief record of Napoleon B. Lewis up to the time of his admission on trial in 1834. He “possessed a vigorous mind, and a high degree of what we call force of character. He was a laborious, faithful, and successful minister of Christ. Many hundreds of souls will, in eternity, magnify the grace of God in him as their spiritual father. He was a holy man; and a man of one work, and ‘he died at his post.’”—Memoir.†

Robert Fisk was a brother of Rev. John Fisk, whom we have sketched in a former chapter. Born in Montgomery county, Kentucky, near the old Grassy

*He was the father-in-law of Rev. D. B. Cooper, of precious memory.

†He was the father of Rev. John W. Lewis, D. D., late of the Louisville Conference, and one time Editor of the Conference organ, *The Central Methodist*.

Lick church, converted, and entering the ministry this year, he was for forty-seven years a member of Conference—the Kentucky Conference until 1846, then of the Louisville Conference until 1881. During all this time he was recognized as one of the excellent men of the Conference and was entrusted with some of the best charges and districts.

Thomas Rankin was a member of the Kentucky Conference of the M. E. Church, South, from the organization in 1845, until 1865, when, with seventeen others, he located and united with the Kentucky Conference of the M. E. Church, being one of the "Loyal Eighteen" who withdrew from the Southern Church at that time. We regret that we have so little information about him. While in the Southern Church he had good appointments, indicating that he was a man of some parts. His death occurred in 1881.

The member of this class of twenty-two who remained in the work for the longest time was George W. Merritt. Born in Fincastle, Virginia, August 17, 1807, he came to Winchester, Kentucky, 1827. Here under the preaching of Henry McDaniel and Milton Jamison, he was brought into the Church, and soon afterwards happily converted. Removing to Lexington, he was there licensed to preach by William Gunn, and after entering the Conference in 1834, he gave forty-five years of unbroken service to the cause of Christ. In 1879, he was placed on the supernumerary list, on which he continued until his death, September 25, 1885. His home during the six years he sustained this relation was Anchorage, Kentucky. His biographer says: "His lively sermons, earnest exhortations, fervent prayers, sweet singing, and gentlemanly deportment, gave him the affections of the peo-

ple of all classes. . . . In calling sinners to repentance he was remarkably successful. His vigilance and activity made him equally efficient in building up all the interests of the Church. In personal appearance Brother Merritt was dignified and venerable. Tall, erect, graceful, with firm, elastic step, he could not fail to attract respectful attention even among crowded thousands. His white hair, clear complexion, bright eyes, and agreeable voice, will not soon be forgotten." The writer remembers him well. His flowing beard was the whitest we have ever seen; while his ruddy countenance and general bearing made a lasting impression on our youthful mind.

But while the working forces of the Conference were being augmented by the acquisition of these twenty-two men, three of those who had been previously admitted—Daniel Sherwood, Claibourne Pirtle, and William G. Bowman—were discontinued; Hartwell J. Perry temporarily took a superannuate relation; John Williams was expelled for ceasing to travel without the consent of the Conference, and Daniel S. Capell, Thomas H. Gibbons, Joseph G. Ward, Thomas C. Cropper, Washington Fagg, and John Sandusky located. Thomas Vance died during the year, and J. F. Young and Thomas W. Wallace were left without appointment in view of their expected transfer to the Missouri Conference. George C. Light was transferred to the Missouri, Richard Bird to the Illinois, and Charles M. Holliday to the Indiana Conference. Richard Corwine was appointed Agent for the American Colonization Society.

The movement looking to the establishment of a church paper to be issued from the Book Concern at Cincinnati, which was so heartily endorsed by the

Conference the previous year, had resulted in the establishment of *The Western Christian Advocate*, with Thomas A. Morris as editor. The first number of this paper came from the press in April, 1834, and we presume has not missed an issue since that day. It has been in all these years a large factor in the affairs of the Methodist Church in the Middle West. The fact that Dr. Morris was its editor, added greatly to its popularity in Kentucky.

1835. When the Conference was in session at Shelbyville in 1835, there was a keen sense of the losses the Church had sustained. Five of the members had died during the year—Benjamin Ogden, one of the two first Methodist itinerants to enter the Kentucky wilderness had triumphantly passed to his reward soon after the close of the previous session. Samuel Harrison was gone. William Outen and Minor M. Cosby, both promising young men, had been cut off at what was supposed to be the beginning of careers of great usefulness. Francis Landrum, who had, during his ministry, received five thousand persons into the Methodist Church, had gone from labor to rest. And the beloved William Adams, the scholarly preacher, the faithful pastor, the secretary of the Conference for thirteen years, had answered the roll call on high. Besides this, ten men located from that session, viz., William Cundiff, H. J. Evans, Richard I. Dungan, T. P. Farmer, N. G. Berryman, Bluford Henry, John Johnson, C. L. Clifton, Blachley C. Wood, and George Richardson; and Ezekiel Mobley, John C. Niblack, George W. Simcoe and E. L. Southgate each had asked for and received a discontinuance. Seven were admitted on trial, and four were re-admitted.

Bishop James Osgood Andrew presided over this

Conference. It was his first visit to Kentucky, and both in the pulpit and chair he made a fine impression on the people. His reputation as a preacher had preceded him, and this he is said to have fully sustained. As a presiding officer he had few equals, and his brotherly attitude toward the members of the Conference and his pronounced spirituality won him a place in the affections of our people which he never lost.

As William Adams had been taken by death during the year, William Phillips was elected secretary in his stead.

The question of slavery was becoming more and more acute. The aims and methods of the American Colonization Society were by no means approved by all. A strong contingent were favorable to an immediate and final abolition of slavery from American soil, and opposed to transporting the negroes to a foreign land. The Conference this year appointed a committee to consider the relative merits of immediate and gradual emancipation and report their findings. An elaborate report, written by Dr. Bascom, was submitted. In it they declare again the unalterable opposition of the Conference to slavery, considering it an evil and deploring its existence among us. They also pledge the Conference to do everything that is lawful and right to extirpate the evil. But when it comes to methods by which this is to be done, they point out in no uncertain terms the evils that would follow if three million ignorant slaves should be suddenly turned loose upon the land, and the disadvantages to the freedmen themselves if such a course should be attempted. They strongly approve a gradual emancipation and colonization of the negro in the land of his ancestors, just as soon as their welfare can be secured. The

Conference unanimously adopted the report.

As the General Conference was to meet in the spring of 1836, the following delegates were elected to represent the Kentucky Conference: H. B. Bascom, B. T. Crouch, E. Stevenson, J. Stamper, H. H. Kavanaugh, and G. W. Taylor, with Josiah Whitaker and J. C. Harrison as alternates.

Of the seven persons admitted on trial, William Burns died during the year. Alexander Kessinger was discontinued at the next Conference. William M. Crawford, a capable man, remained in the work until 1844, when he located. Thomas Malone was superannuated in 1844. Thomas DeMoss remained in Kentucky until 1845, when he located and went to Missouri, where he gave several years of acceptable service in the Missouri Conference. John C. C. Thompson was quite a revivalist and a most excellent man. His labors were marked by the conversion of many souls and the building up of the Church wherever he went. In 1865, when the "Loyal Eighteen" located and went into the M. E. Church, Mr. Thompson sympathized with them but was not one of the Eighteen. He received his appointment to Shannon and Sardis, where he had labored the preceding year. However, a few days after the close of the Conference session he was visited by one of the "Eighteen," a meeting was held in the congregation at Sardis, the church was divided, and Mr. Thompson went off with the secession. Having married a Miss Overstreet, in Jessamine county, he finally located his family on a farm in that county, and after a few years in the Kentucky Conference of the M. E. Church, death ended his useful life

in 1882.*

The best known member of the class of 1835 was George S. Savage. He was born in Lewis county, Kentucky, February 2, 1813; was baptized in infancy by Rev. William McMahon; became clerk in the store of a relative in Germantown; united with the Church under Rev. Samuel Veach, and was converted May 28, 1828. His first work in the Conference was on the Versailles circuit as the colleague of T. N. Ralston. This year "he traveled 2,323 miles, preached 225 sermons, received 50 into the society, and obtained 33 subscribers for the *Christian Advocate*." Great success attended his work on the Minerva circuit the following year, but his health failed, and he was compelled to locate. During this year on the Minerva circuit a house of worship was erected in the town of Dover. He was re-admitted in 1839, and on the Germantown circuit to which he was assigned, 307 persons were received into the Church. His health was still precarious, and his labors far exceeded his strength. Two or three times after this he was compelled to rest awhile. In 1849, he and his excellent wife, Mrs. Cleora Bright Savage, opened a school for girls in Covington, Kentucky. In two and a half years the number of pupils increased from thirteen to one hundred and thirty-five. Relinquishing the school in Covington, he went to Glasgow, Mo., and took charge of the Glasgow Female Academy, where he remained three years. Returning to Kentucky, he and his wife, in the fall of 1854, took charge of the "Millersburg

*The writer was baptized in infancy by Rev. J. C. C. Thompson. He was then pastor of the Sharpsburg and Bethel circuit in the bounds of which our parents lived. He was a dear friend of my father and mother.



REV. JOHN NEWLAND MAFFITT

Male and Female Institute," out of which grew Kentucky Wesleyan College and the Millersburg College for Girls. After several years of most successful operation of this institution, he took charge, in 1866, of the work of the American Bible Society for Eastern Kentucky, and for thirty-two years he labored for that great institution. His field was enlarged from time to time until he was made District Superintendent of the two States of Kentucky and Tennessee. Required to keep very careful account of his work, his reports show that he traveled for this Society 525,268 miles, and superintended the distribution of more than 1,250,000 Bibles. He was one of the best known and best loved men in these two States. When he died at the age of ninety-two years, the business houses in his home town of Winchester were closed during his funeral service, and the sessions of Kentucky Wesleyan College and of the public schools were closed, the students marching in a body to the church. Pure in life, courteous in manner, able in administration, a preacher of more than average ability, in every department of his labors he brought credit and honor to Methodism in this State. Besides his work in the ministry, he studied medicine and practiced in this profession for a time.

The increase in membership during the quadrennium from 1831 to 1835, was 2,638 white members, and 402 colored; making a total membership in the Conference of 29,147.

It was in the winter of 1833 that a very remarkable man—John Newland Maffitt—reached Kentucky. He was engaged in revival services in Cincinnati, and great interest and much success were attending the meetings. Edward Stevenson and Jonathan Stamper

were the preachers in charge at Louisville, though Stamper lived at Shelbyville, and left the management of the Church's affairs largely to Stevenson. Hearing of the wonderful meetings in Cincinnati, Stevenson invited Maffitt to come to Louisville, which he did, remaining for more than a month. Great interest prevailed from the beginning. "Scores came to the altar, and many professed to find pardon." For several years Maffitt was much in Kentucky, holding great meetings at Lexington, Georgetown, Versailles, Frankfort, Bardstown, Danville, Harrodsburg, Mount Sterling, and perhaps other places. Hundreds professed conversion and were added to the Church. These revivals quickened the zeal of pastors and people of other places and the fires kindled upon the altars of the Church in these cities, spread quickly to other communities and resulted in a general awakening throughout all central Kentucky. While the Methodists were the chief beneficiaries, other denominations shared in the gracious work.

John Newland Maffitt was a genius and in some respects a man of mystery; "for some thirty years one of the most extraordinary and anomalous pulpit orators of the nation." (Stevens). He was an Irishman, born in the city of Dublin, December 28, 1794. In youth he was frivolous and gay, but at nineteen was powerfully awakened, and after a protracted struggle, was most happily converted. He was convinced that it was his duty to preach the gospel, but his first attempt was a failure. For a time he gave up all idea of preaching, but continued to exhort and work for the salvation of souls. He was much blessed in this work, and though without authority from the Church, he continued to labor in this way for some time. "Handsome in per-

son, graceful in his manners, tender in his address, and endowed with a powerful and persuasive eloquence, he soon occupied a place in the popular thought that could be claimed, perhaps, by no man of his age in the Emerald Isle."—(Redford).

Coming to America in 1819, he was admitted on trial in the New England Conference in 1822, and was made Conference missionary. He remained a member of this Conference for ten years, being twice assigned to Boston, once to Portsmouth, and to other important charges. He located in 1832 and came West. In 1833, he was re-admitted into the Tennessee Conference and made Agent of La Grange College, of which Robert Paine was President. The following year he was elected to the chair of elocution in that College, and continued in this position for two years. The regularity of a Conference relation did not seem to be congenial to him, so in 1836, he asked for and obtained a location, and never again was a member of a Conference.

In 1833, in connection with Lewis Garrett, Mr. Maffitt established *The Western Methodist*, now *The Christian Advocate*, of Nashville. After locating in 1836, Mr. Maffitt again visited Kentucky, and spent much of the next four years in this field, holding great revivals in various towns as already stated.

Mr. Maffitt was an enigma. That he was a very eloquent preacher, with a very magnetic personality, and an unusual power over a congregation, cannot for a moment be questioned. But these qualities were mixed with weaknesses and glaring inconsistencies that greatly detracted from his ministry, and constantly placed the man under suspicion and criticism. Few men have preached in this section with greater

success, or have been subjected to severer censure. Sometimes audiences were so enraptured by his eloquent presentation of gospel truths that they would rise to their feet while he was preaching; then when out of the pulpit he would do and say things that would shock the sensibilities of all who heard him. Redford gives him his unqualified endorsement as a great evangelist and Christian gentleman, and seems to think that the criticisms cast upon him were only evidences of bitter hatred and persecution. But there must have been some ground for the opposition. Jonathan Stamper tells us that, when he came to Louisville in 1833, he announced at once that he could not work under any man's direction, but must have the entire control of matters in his own hands. After being there a month or more, it was found out that Maffitt had entered into an agreement with the people of the church where he had been invited to hold the meeting, to preach for them twice every Sunday for six months, and that they were to give him fifteen hundred dollars for his services! Of course Stamper and Stevenson refused to be set aside in this manner, but it brought them into direct conflict with their people, and when Stamper entered the pulpit the following Sabbath, some of his own people hissed him! He says:

Shortly after this, several circumstances occurred which made Maffitt odious. Matters grew worse and worse, until he was compelled to leave the city, and then the church in Louisville, notwithstanding their headlong course, frankly acknowledged to me that they had acted both foolishly and wickedly. . . . Maffitt's converts were like the stony-ground hearers. Most of them soon fell back into the world, and declared themselves to be no longer of us. It is a lamentable fact that his revivals were of a frothy character, and, after all, I am firmly convinced that his ministry was a great injury to the Church. As a man, he was a mystery I never could solve. He certainly possessed rare talents as a speaker, and held his audiences un-

der more perfect control than any one I ever heard. His voice was musical as a lute, and he could modulate it with as much ease as a musician does his instrument. He manifested great zeal, and would, without fear or hesitation, approach any one on the subject of religion, seldom failing to bring them to the altar of prayer.—*Autumn Leaves*, No. 29.

It is true that this judgment of a man who had been brought into such unpleasant relations with the evangelist should be taken with some allowance. But Stamper was not alone in this judgment. Mrs. Julia A. Tevis, in *Sixty Years in a School Room*, while a little more considerate of his weaknesses, clearly indicates that she did not approve of many things in Maffitt's conduct. He appears to have been woefully lacking in common sense. As Dr. Abel Stevens says, "He was eccentric, simple and indiscreet as a child; a paradox of goodness, greatness and weakness."—(*History of Methodism*, P. 560). Reckless in the use of money, he was much in debt. In social life he was indiscreet, but we have never heard that he was guilty of any immoral conduct. He was married twice. His first wife was said to have been very beautiful, but not in sympathy with his work as a minister. After her death, he, though considerably past fifty years of age, foolishly married a girl only seventeen. The writer has in his possession a sheet containing several articles taken from *The National Police Gazette*, in which he is accused of all manner of infamy and his character blackened by the most outrageous charges. The articles are written in such style and with such venom as to completely discredit them, though it is scarcely believable that such could have been written without some sort of provocation. While holding a meeting in a small suburban church near Mobile, Alabama, these articles were republished in a paper in that city. It was the last straw. After the appearance of the arti-

cles, he was greatly disturbed and unable to sleep. In a few days he died, *literally of a broken heart*. A post mortem showed that one side of the organ had burst! He died May 28, 1850, and was buried in Magnolia Cemetery, near the city of Mobile.

In closing this chapter we call attention to the fact that the size of the Methodist houses of worship did not grow in proportion to the growth of the Conference body. It is scarcely to the credit of Methodism that the sessions of the Kentucky Conference were, for a number of years, held in buildings other than our own church buildings. In 1832, the Conference met in the courthouse, at Harrodsburg; in 1836, in the Masonic Hall at Louisville; in 1837, in the State Capitol, Frankfort; 1839, Masonic Hall, Russellville; 1840, Baptist church, Bardstown; 1841, "Reformed" church, Maysville; 1842, Old Medical Hall, Lexington; 1843, Old Medical Hall, Louisville; 1844, Presbyterian church, Bowling Green; 1845, Legislative Hall, Frankfort. After the Louisville Conference was organized, both bodies frequently met in borrowed buildings.

CHAPTER VIII

FROM 1836 TO 1840

The acts and doings of a General Conference do not concern this History, unless they affect the welfare of the Church in Kentucky. When a Bishop is elected, he becomes the servant of the whole Church, and Kentucky is interested as well as any other part of our Methodism. Important measures of a general character must, of course, receive our notice.

The General Conference of 1836 met in Cincinnati—the first time a General Conference had been held in the West. At the beginning of the quadrennium then closing, there had been six Bishops. McKendree and Emory had died during the quadrennium. The health of Bishops Roberts, Soule, and Hedding was seriously impaired. It was evident that the Episcopacy must be strengthened. Three men were chosen, viz., Beverly Waugh, Wilbur Fisk, and Thomas A. Morris. Wilbur Fisk was traveling in Europe at the time of his election, and when he returned to America, he felt it was his duty to remain President of Wesleyan University, at Middletown, Connecticut, and so declined to be consecrated as Bishop.

Beverly Waugh was a native of Fairfax county, Virginia. He was born October 25, 1789. At the age of twenty he was admitted on trial in the Baltimore Conference, and soon was filling its most prominent appointments. In 1828, he was elected Assistant Book Agent at New York, and when John Emory was elevated to the episcopacy, he was made principal Agent. Elected a Bishop in 1836, it is said that, in the twenty-

two years he held that office, he was never absent from one of his Conferences. Bishop Janes has said of him: "During his whole term of episcopal service it is believed that he traveled about 100,000 miles by all sorts of conveyances, preached 2,000 sermons, presided over 150 Conferences, and ordained from 2,500 to 3,000 deacons and elders, besides services rendered on various special occasions." Bishop Simpson testifies that he evinced, "nothing of the prelate, but much of the father in Christ, and always had the confidence and respect of his brethren. His remains rest in Mount Olivet Cemetery, Baltimore, near those of Bishops Asbury, George, and Emory." He died February 9, 1858.

Bishop Morris has already had notice in these pages. He was transferred from Ohio to the Kentucky Conference in 1821, and served pastorates and Districts here until 1828, when he returned to Ohio. In 1834, when *The Western Christian Advocate* was established, he was elected Editor. "To the charming simplicity, both of taste and manners, which eminently characterized him in all the walks of life, he added the graces of a genuine nature and beautiful Christian character. As a preacher he was chaste, sincere, and many times greatly eloquent. As a Bishop he was considerate, careful, and judicious, and never forgetful of the most humble of his brethren in the administration of his high office."—Simpson. He died Sept. 2, 1874.

In 1833, in conjunction with John Newland Maffitt, Lewis Garrett began the publication, at Nashville, Tennessee, of *The Western Methodist*. To this General Conference, Mr. Garrett, who was now sole proprietor and editor, addressed a communication, offering to turn over the paper to the Church on certain conditions. The outcome of the negotiations was that

the General Conference authorized the publication of the paper at Nashville, and called it *The Southwestern Christian Advocate*, with Thomas Stringfield as editor. Later, the name was changed and the paper is now *The Christian Advocate*, of Nashville. Thomas A. Morris having been elected a Bishop, Charles Elliott was made editor of *The Western Christian Advocate* at Cincinnati, and our own brilliant William Phillips assistant editor.

An attempt was made at this General Conference to remove from the Apostles' Creed, the phrase "holy catholic church," and substitute for it some other form of words of like meaning. The effort failed, but the General Conference ordered a footnote placed in the Discipline explaining that by "the holy catholic church is meant, The Church of God in general." This may suffice for the person with a copy of the Discipline in hand but it brings no enlightenment to the person who hears it repeated in the Apostles Creed or the Baptismal service.

The slavery question was again to the fore. There were a few "Abolitionists" in the General Conference, but the movement had but scant sympathy from the body at large. New England was the center of the agitation, and Orange Scott the leader of the new crusade. Two of the Conference delegates* delivered lectures in Cincinnati, advocating the abolition of slavery, and drew from the Conference a sharp rebuke for so doing. The Conference "disapproved in the most unqualified sense" the action of the two members, and almost unanimously declared that "they are decidedly op-

*George Storrs and Samuel Norris, both of the New Hampshire Conference—"The General Conferences." prepared by Bishop T. B. Neely; P. 117.

posed to modern abolitionism, and wholly disclaimed any right, wish, or intention to interfere in the civil and political relation between master and slave." The committee appointed to draft a pastoral address to the Church were instructed "to take notice of the subject of modern abolition, that has so seriously agitated the different parts of our country, and that they let our preachers, members, and friends know that the General Conference are opposed to the agitation of that subject, and will use all prudent means to put it down." Scott issued a pamphlet, purporting to be "An Address to the General Conference of the Methodist Episcopal Church, by a member of that body." This pamphlet was, by a resolution passed (97 to 19), condemned as "containing reports of the discussion on modern abolition, palpably false, and calculated to make an impression to the injury of the character of some of the members engaged in the aforesaid discussion, is an outrage on the dignity of this body, and meriting unqualified reprehension." Thus emphatically did the General Conference of 1836 take its stand in opposition to the abolition movement. Who would have thought that within eight short years abolition would dominate the Church and bring about the unfortunate division of American Methodism.

It will be interesting to our readers to know that this General Conference passed a resolution requesting the Ohio Conference to restore William Burke to his original ministerial standing. At its next session the Ohio Conference complied with this request, and the old veteran again took his place in the ministry of the Methodist Episcopal Church.

1836. The Kentucky Conference in 1836, met in the Masonic Hall, in Louisville, October 19th. No

Bishop was present at the opening session. Jonathan Stamper was elected President, *pro tem*, and proceeded to organize the Conference. At the afternoon session, however, Bishop Soule, who had been delayed by sickness in his family, having arrived, took the chair. George McNelly was again elected secretary.

At that time the Kentucky Conference could boast of an unusual number of strong men. H. B. Bascom was an acknowledged leader, and the amount of work he did during a Conference session is amazing. Few men have ever been honored by appointment on so many important committees, or have rendered so many services to a Conference. H. H. Kavanaugh was second only to Bascom. Jonathan Stamper, Edward Stevenson, Benjamin T. Crouch, Richard Corwine, George W. Brush, William Holman, John Tevis, George W. Taylor, Joseph S. Tomlinson, and others, were strong men and made the Conference one of the very strongest in the Church.

William Burns, a young man on trial; John Littlejohn, the veteran; and Henry S. Duke, the beloved Presiding Elder of the Lexington District, were reported as having died during the year. Dr. Bascom was requested to preach their funeral sermon, and to prepare memoirs of these and of Barnabas McHenry, William Adams, and others who had in recent years passed to their reward.

Alexander Kessinger, James Buckhannon, and R. W. Landrum were discontinued at their own request after one year of service; while Thomas E. Thompson, James G. Leach, James Redman, and Herrington Stevens were located. Charges had been brought against Buford Farris, and he was suspended from all ministerial functions for a year. John F. Young was

transferred to the Missouri Conference, while Wylie B. Murphy was transferred to Kentucky from the Holston, T. N. Ralston from the Illinois, and Absalom D. Fox from the Ohio Conference. Washington Fagg was readmitted.

Thirteen men were received on trial, viz., Greenup Barker, Andrew J. McLaughlin, John Waring, Seybourne Crutchfield, William B. Maxey, Robert G. Gardiner, Edwin Roberts, William James, James J. Harrison, Alanson C. DeWitt, George S. Gatewood, Aaron Rice, and Theophilus Powell.

Of these, Greenup Barker, Seybourne Crutchfield, and Theophilus Powell were discontinued at the end of one year. Barker was from Falmouth, Crutchfield from Somerset, and Powell from Pikeville.*

James J. Harrison was discontinued at the end of one year, but later was admitted again and gave a short while to the work. John Waring labored on the Fleming and Greenupsburg circuits, then located. William Maxey, excellent in song and in evangelistic fervor, located in 1840, and Edwin Roberts died in 1842. Few men have manifested the zeal and effectiveness in soul-saving that characterized Edwin Roberts. Revivals followed wherever he went, and Roberts Chapel, in Jessamine county, and Mt. Edwin, in Woodford county, were named in his honor and stand as monuments to the memory of this good man. His zeal literally consumed him, and he burned himself out in six years!

Aaron Rice "was strong of body and of a cheerful and happy disposition. At first he was considered of little promise, but his improvement was rapid, and al-

*Greenup Barker was the father of Rev. T. W. Barker, late of the Kentucky Conference.

though he was but six years a traveling preacher, he became an able and useful minister of the gospel."—*Jubilee Louisville Conference, P. 37.*

William James was from Logan circuit. After traveling nine years he located in 1845.

George S. Gatewood came into the Conference from Madison circuit. He was another splendid revivalist. When the writer was pastor of the Stanford circuit in 1895, he found persons who still remembered a meeting he held at Walnut Flat, Lincoln county, sometime between 1840 and 1849. He located in 1851, but went to Texas, and in 1869 was re-admitted in the Trinity Conference, where he did most notable work until his death in 1886. In his memoir it is said: "We venture the assertion that no man living or dead has had more conversions or added a greater number to Texas Methodism in the last thirty-five years than has George S. Gatewood."

Robert G. Gardiner, recommended for admission from Louisville, spent but one year in what is now the Kentucky Conference, and that was on the Shelby circuit in 1836. For ten years his work was in the western part of the State, and when the Louisville Conference was organized in 1846, he fell into that Conference. In 1855 he became Principal of the Hardinsburg Male and Female High School, a position he held until 1860. In 1861, he became a chaplain in the United States army, and served the 27th Regiment until the close of the war. He located in 1865, and afterwards joined the Kentucky Conference of the M. E. Church. His death occurred in 1888.

Upon the organization of the Louisville Conference in 1846, its first Secretary was Alanson C. DeWitt, one of the class admitted this year. In an address at the

Jubilee Session of that Conference in 1896, Rev. James A. Lewis says of him: "He was the first secretary of this body, and served, in all, fourteen years. He had every requisite for this office: an accurate ear, a ready pen, a clear mind, a fine voice, and unfailing courtesy. He received a good education for his day, read much, thought much, and wrote much. He was well informed, a fine sermonizer, a popular preacher, and an elegant Christian gentleman. Forty years ago he was considered a pulpit orator. He had not been effective since 1858. He was blind for the last sixteen years. He has no doubt entered into the realm of light. He died December 10, 1892."

Andrew J. McLaughlin traveled the Burlington, Hopkinsville, Mt. Pleasant, Taylorsville, Covington, and Jefferson circuits, and was superannuated in 1843. He was continued in this relation in 1844, but joined the Ohio Conference of the M. E. Church in 1845.

1837. The Hall of Representatives, at Frankfort, was the place of meeting for the Kentucky Conference in 1837. Bishop Roberts, for the last time, presided over his Kentucky brethren. He had been with them often and they respected and loved him.

As soon as the Conference was organized, Thomas Waring offered a resolution, asking for the appointment of a committee "to take under consideration the necessity and expediency of publishing the Minutes of this Conference for the use and benefit of the preachers and members within its bounds." At this time a mere skeleton of the Conference Journal was published in the General Minutes, but no other publication of the Journal of the Kentucky Conference had been made. For some reason the brethren did not favor it, and the resolution was defeated—very much to the regret of

the future historian.

The preachers were very much wedded to the circuit plan. There had been some tendency toward making stations out of small towns, which hampered the operations of the preacher and gave him a meager support. A resolution was passed, asking that a committee study this matter, and so arrange the appointments as to cut out the stations (except in cities), and "form small circuits, consisting of from ten to twelve appointments, and that some principal town be at the head of every such circuit, and that one or two preachers be appointed to all circuits, as their needs may demand." The seven Presiding Elders were made the committee, but the action of the Conference had but little effect in checking the trend toward station work.

Abraham Funk, of LaGrange, had died during the preceding year, and the announcement was made that he had left a bequest of \$5,000 to the Methodist Book Concern. It was ordered that the money, which was in the hands of William Gunn, be paid over to the Agent at Cincinnati.

From the beginning, the Kentucky Conference has been furnishing men for the work in other States. The reader of these pages can scarcely have failed to notice the frequency with which men have been transferred to Ohio, Indiana, Illinois, Missouri, or Mississippi. At this session the rumor got into the air that H. H. Kavanaugh was to be transferred to Missouri, and resolutions were passed respectfully requesting Bishop Roberts to leave him in this Conference. This was done.

Andrew Peace and Hiram Baker, who had located sometime before, were re-admitted at this Conference. Baker located the following year, and Peace was transferred, in 1840, to Missouri.

Moses B. Evans was also transferred to Missouri, and Bradford Frazee, who had come to us from Ohio in 1835, was transferred to Mississippi, where from 1836 to 1839, he was President of Elizabeth College, perhaps the oldest college for women in all the South.

As already stated, James J. Harrison, Theophilus Powell, Greenup Barker, and Seybourne Crutchfield were discontinued, Barker was discontinued on account of family afflictions, and Crutchfield because he owned slaves. M. L. Eads, A. D. Fox, T. S. Davis, Buford Farris, A. L. Alderson, Henry Edmundson, George S. Savage, W. S. McMurray, and Luke P. Allen were located. Hooper Evans, a most godly man, was lost by death, July 22, 1837.

A class of sixteen was received on trial, viz., Wright Merrick and Wesley G. Montgomery, from the Minerva circuit; Williams B. Kavanaugh, from Mt. Sterling Station; John B. Perry, from Newcastle circuit; William D. Matting, from Lebanon; Joel Peak, from Burlington; Walter Shearer, from Liberty; Albert H. Redford, from Shelbyville; Lorenzo D. Harlan, from Glasgow; Edmund M. Johnson, from Cynthiana; John C. Hardy, from Little Sandy; Moses Levi, from Louisville; Jesse P. Murrell, from Columbia; William McD. Abbott, from Port William; while Jedidiah Foster and Calvin Lewis came to us from Ohio.

Of these who were this year admitted on trial, Wright Merrick and Jesse P. Murrell were, at their own request, discontinued at the end of one year.* William D. Matting, who came to us from the Cumberland Presbyterian Church, and was said to have been a

*Wright Merrick was Principal of the Junior section of the Preparatory Department of Transylvania University while Dr. Bascom was President of that institution.

fine preacher, after serving the Elizabeth, Danville, Salt River, and Millersburg circuits, located. At the same time, Calvin Lewis located after traveling the Princeton, Logan, Minerva and Covington charges. Lorenzo D. Harlan gave nine years to the work, locating in 1846. We know but little of him.

Walter Shearer was in the Conference ten years before he located in 1847, but he was not at ease in the local relation. When the Western Virginia Conference was organized in 1850, he was re-admitted in that Conference, and for twenty-six years labored faithfully and efficiently on circuits and districts in West Virginia. He was born near Monticello, Wayne county, Kentucky, September 12, 1813, and died December 17, 1878.

Edmund M. Johnson came into the Conference from the Cynthiana circuit, and gave eleven years of labor to hard appointments, then located in 1848.

Wesley Grimes Montgomery was born in Licking county, Ohio; was converted and joined the Methodist Church when thirteen; licensed to exhort when only seventeen. Receiving the best education he could get in the subscription schools of his neighborhood, he spent one year in Dennison University, then two and a half years in the University of Ohio. He taught a high school in the city of Columbus, after which he came to Augusta College, from which he graduated in 1837. Received into the Conference that same year, he spent twelve years in the itinerancy. In 1845, he went to Indian Territory and taught a school among the Choctaw Indians. Returning to Kentucky, he was made Presiding Elder of the Guyandotte District, then a part of the Kentucky Conference. His last work in this Conference was on the Flemingsburg circuit, but

here his health failed, and he was compelled to locate. He married Miss Julia A. Plummer, of Fleming county, then went to Northwestern Ohio, where he taught school and farmed until October 27, 1892, when he died.

John B. Perry was an Irishman,—born in Belfast, Ireland, May 23, 1813. His father brought him to America when he was three years old, and they lived in Philadelphia. In 1836, he came to Kentucky. He was then a preacher and traveled the Newcastle circuit under the Presiding Elder. In 1846, he fell into the Louisville Conference, labored there until 1853, when health failed, and, until July 1, 1874, he was on the superannuate list. "In many respects, a model Methodist preacher. He was never unemployed—never triflingly employed—doing everything at the time, and having time for everything." In his memoir it is said that "he was remarkable for his childlike, unsuspecting simplicity of character—an Israelite indeed, in whom there was no guile."

Joel Peak was another of the men who fell into the Louisville Conference at its organization. Born in Mason county, he was brought up in Scott, and was converted and joined the Church in Georgetown. He was in the active ministry twenty-two years, and a supernumerary and a superannuate fifteen years. "A fine singer, an earnest, practical preacher, sometimes even powerful." In earlier life he was quite a revivalist. Many were brought to Christ through his efforts.

Moses Levi was a converted Jew, and a most extraordinary man. We shall allow Dr. Redford to tell us about him:

He was born in Charleston, South Carolina, April 4, 1786. His parents were lineal descendants of Abraham, and claimed to be of the tribe of Levi, and brought up their son in the Jewish religion. He was converted in 1820. We have no advice as

to the time he came to Kentucky. We first saw him at the Conference held in Shelbyville, in 1835, where he was a visitor, and where his sweet singing attracted much attention. We learned that he resided in Louisville, where he was engaged in business as a merchant tailor, and was useful as a local preacher. At the Conference of 1837 he was admitted on trial. Without the advantages of an English education, and, indeed, without being able to read, he passed a creditable examination before the committee to examine applicants for admission on trial—of which Mr. Bascom was chairman. He answered the questions submitted to him, on geography and history, with as much accuracy as though he had been a diligent student in these departments. Not a line of Blair's Rhetoric had ever been read to him, and yet his examination was highly creditable. The figures he employed, and the illustrations he used, though not the same as those used by the distinguished author, were equally forcible and expressive. On English grammar he was at fault in the theory, but passably accurate in practice. "I could never," he said to Mr. Bascom, "see the sense in going over nouns, comparisons, insurrections, and congregations." In the books on theology he was entirely at home. Orthodox in his religious belief, he was prepared to defend with signal ability the cardinal truths of the Bible. When asked by Mr. Bascom whether he had read the works of Wesley and Fletcher, his reply was, "You may report that I believe them all, with the exception of Mr. Wesley's sermon on the resurrection of the inferior animal creation." With the Bible and Hymn-book he was perfectly familiar. We have been present when he read his lessons from the Old and New Testaments, with the Bible before him, and when he would line his hymn, although he did not recognize a letter. We have heard him when he quoted in support of his positions as many as sixty passages of Scripture in a sermon, giving the chapter and verse, with the most perfect accuracy. On the LaGrange circuit, where we now find him (1838), the churches where he preached were crowded with people who were attracted by the truths of the Bible as presented by this son of Abraham. With a keen, ringing voice he could be distinctly heard in the largest assemblies, and he proclaimed the tidings of a Redeemer's love, and invited the Church to a higher life, and sinners to repent and turn to God. While his singing attracted hundreds, many more were aroused by his powerful exhortations. Before he left for the ensuing Conference four hundred and thirty-three persons had "passed from death unto life," and "were added to the Church."—Western Cavaliers.

This is very remarkable. We shall attempt no explanation. Dr. Redford was also admitted at this Conference, and was present at the examination of which he speaks. Moses Levi organized the church at Bloomfield. Wherever he went revivals resulted. His death

was reported at the Conference of 1852, but no memoir of him appears.

Of the class admitted in 1837, the best known is Albert Henry Redford, author of "The History of Methodism in Kentucky," "The Western Cavaliers," and other books. He was born in St. Louis, Mo., November 18, 1818. Meeting with a painful accident in early childhood, his right arm was crippled, and he was handicapped by it as long as he lived. An uncle, S. W. Topping, brought the boy to Shelbyville, Kentucky, and determined to give him a classical education and fit him for an honorable and lucrative profession. With an unusually bright mind, the young student made rapid progress in his studies, mastering the languages and sciences with great readiness. Attending a Methodist Sunday School, he was early awakened to his need of salvation, and it was not long until he was graciously converted. Much to the chagrin of his uncle, who, at that time was a disciple of Tom Paine, he felt his call to the ministry and finally yielded to it. His first appointment after his admission to the Conference was Manchester Mission in the mountains of Eastern Kentucky. "Full of zeal and full of energy, of wonderful vivacity and superior intelligence and talent, he won his way wherever he went. Revivals, conversions, and enlargement of the churches cheered him in every charge."—*Memoir*.

As a preacher he showed marked ability, his sermons being characterized by clearness, strength, and earnestness. Thoroughly orthodox, he soon became an able defender of the doctrines and usages of his Church. "As a debater he was strong, self-poised, and fearless. Quick to discover the weak points of his antagonist and press forward his stronger points in oppo-

sition, he generally won the field and bore away the palm." The degree of Doctor of Divinity was conferred upon him by two universities, and he was soon known throughout the Church and country. In 1844, when the great division of the Methodist Episcopal Church took place, he was on the Minerva circuit, which included the town of Augusta. Joseph S. Tomlinson, then President of Augusta College and a very able man, one who was pronounced by some "the ablest debater in America," took a strong stand in favor of the North, determined to take with him into the Northern Church the congregations of the Minerva circuit. Though much younger and less experienced than Dr. Tomlinson, Redford met him time after time in public debate, and so ably defended the position of the South that he saved every church in the circuit to Southern Methodism, except the church at Augusta!

In 1846, Dr. Redford was transferred to the Louisville Conference, of which he remained a member until his death.

He had a rare talent for business and a keen eye to judicious investments, and was one of the few itinerant preachers who rose from poverty to comparative wealth. He was a man of extraordinary industry, and never lost any time nor threw away his opportunities to gain a point. He bought and sold more books than his brethren, and added the profit to his salaries. No man could surpass him in obtaining subscribers to the church periodicals. His success as a book-seller marked him out as the man to take charge of the Louisville Conference Book and Tract Depository, and his management there led to his election as Book Agent at the General Conference of 1866. For twelve of the best years of his life he battled with the varying fortunes of the Publishing House, alternating between bright hopes of ultimate recovery from its misfortunes and dark visions of financial ruin, until, worn and weary with the burden, he was relieved by the election of his successor by the General Conference of 1878. Pressed in business and broken in health, he asked and received a supernumerary relation for two years, during which he established in the city of Louisville a religious newspaper called *The Southern Methodist*, in the interest of which he traveled extensively and labored assiduously, aiding

his brethren in their protracted meetings, and doing some of the best preaching of his life, expressing great desire to be once more fully enlisted in the pastoral work. In 1880, he was appointed by Bishop Kavanaugh to the Bowling Green District. His last work was in Bowling Green Station, to which he was appointed for two years by Bishop McTyeire, and in which he reported a considerable increase in the membership. Here he was stricken with a fearful fever, from the effects of which he never recovered.—*Memoir*.

Besides *The History of Methodism in Kentucky*, a work of three volumes, bringing that history down to 1832; and *The Western Cavaliers*, a continuation of that history to 1844, Dr. Redford wrote "*The Life and Times of H. H. Kavanaugh*," "*A History of the Organization of the Methodist Episcopal Church, South*," and two or three other books of less importance. The Church will ever be indebted to Dr. Redford for his historical researches and for his able defense of the Methodist Episcopal Church, South. Every future historian of the Church must make use of the productions of his pen. He died at Nashville, Tennessee, October 17, 1884, at the age of sixty-six. "So passed away one who had been for many years as influential and as much honored as any man whose name was ever recorded on the roll of the honored dead in the annals of the Louisville Conference."—*Memoir*.

For many years the name of Jedidiah Foster was familiar to Methodists in the Eastern part of the State. He was a good man and did a good work on better class circuits. He was not one of the "Loyal Eighteen" who located and went to the M. E. Church in 1865, but his sympathies were with them, and though he received an appointment as Presiding Elder of the Shelbyville District that year, he withdrew from the Southern Church in time to unite with the Kentucky Conference of the M. E. Church which met in March, 1866. He came to us from the Ohio Conference in 1837. We are

not familiar with his history after he went to the M. E. Church, though he lived long after forming this connection. He died in 1896.

William McD. Abbett was born in Pennsylvania in 1803, of Baptist parentage. He came to Carrollton, Kentucky, when about fifteen years of age. In 1826, the venerable Henry Ogburn officiating, he was married to Miss Margaret S. Winslow, of Carrollton, a daughter of one of the finest Methodist families in the State. He was in the ministry for fifty-one years, during which time he served such appointments as Danville, Lebanon, Versailles, Frankfort, LaGrange, and Harrodsburg. He spent four years each on the Maysville, Covington, and Shelbyville Districts. For four years he was Superintendent of the Kentucky Institute for the Education and Training of Feeble Minded Children, and for two years was chaplain of the State Prison at Frankfort. He superannuated in 1875, and returned to Carrollton where he lived until his peaceful death in 1888. At his death he left, in trust, to the stewards of the Carrollton church a legacy of \$1,000 stock in the Carrollton National Bank, the yearly dividend to be equally divided between the Preachers' Aid Society of the Kentucky Conference and the Woman's Missionary Society of Carrollton. "An intelligent, devoted, practical, successful Methodist preacher."

It was a little remarkable that William McD. Abbett and John C. Hardy should join the Conference together, each serve for forty-one years, die the same year (1888), and be subjects of the same memorial service. John Collins Hardy was a native of Ohio. After reaching his twenty-first year, he was licensed to preach by Rev. John Collins, (for whom he was named) and traveled for two years in the Ohio Con-

ference. He was then discontinued at his own request, came to Kentucky, and in 1837 was admitted into the Kentucky Conference. From the first he was recognized as an able preacher, though he was too modest and retiring to push himself into any sort of favor with the people or with the appointing power. When it is stated that he was assigned to such charges as Lewis, Millersburg, Paris, Mt. Sterling (twice), Georgetown, and other of the best circuits in the eastern part of the Conference, it will be inferred that he was a man of real merit. He was uniformly successful in his pastorates, and led many to Christ. He was retired in 1861, married Miss Malinda B. Fitch, of Lewis county,* and made his home not far from Tollesboro until his death, May 20, 1888. He was buried in the graveyard that surrounds old Bethel church, about four miles east of Tollesboro.

We have reserved until the last the name of Williams Barbour Kavanaugh, youngest brother of Bishop H. H. Kavanaugh. He was born in Clark county, February 17, 1807. It was the policy of Mrs. Kavanaugh to have each of her sons learn a trade, and her youngest was not an exception to this rule. He was apprenticed to a tanner and currier, as was his brother Benjamin. When in his thirteenth year, he was happily converted,—with him a distinct and well-defined experience. His first appointment was to the Jefferson circuit. After remaining in the Kentucky Conference for three years, he was transferred to the Rock River Conference in Illinois, and appointed a missionary among the Sioux Indians. He returned to Kentucky in 1843, traveled until 1849, located for a few years, was re-admitted,

*She was a sister of Dr. Josiah Fitch, long a member of the Kentucky Conference.

and spent four years on the Covington, and two years on the Maysville District. In 1862, when the Kentucky Conference was held at Flemingsburg, and no Bishop could get through the lines of the Federal army in order to preside, he was elected President and presided over the session. In 1876 he was transferred to the Los Angeles Conference, where he presided over the Los Angeles District for four years, then over the San Luis Obispo District. Family afflictions induced him to return to the Kentucky Conference, where he continued in active service until 1889, when he was superannuated. His biographer says of him:

He was a man of brawn and brain, who cared little for the matter of outward appearances, and though genial in temper, was indifferent to the conventionalities of society. He was a careful reader, who aimed to develop and assimilate what he read. Sometimes his thoughts led him into speculative channels. His pulpit deliverances were usually concise and logical and were characterized more by the doctrinal than evangelistic quality. He was a sower rather than a reaper—a pioneer blazing the way through the forests of error and preparing the way for the coming kingdom. He was always at his best in the pulpit, a preacher rather than a pastor. Some considered him the equal of his two distinguished brothers, Dr. B. T., and Bishop H. H. Kavanaugh. Comparisons, however, need not be made as each had gifts and adaptations peculiar to himself. Brother Kavanaugh was the last of a trio of stalwart preachers, whose memories will be preserved in the history of the Church, and who have contributed much in giving our Kentucky Conference connectional fame.

Brother Kavanaugh died in Pendleton county, July 31, 1892, when in his eighty-sixth year. He lies buried at Falmouth, Kentucky.

1838. Service upon the circuits of the Kentucky Conference was still hard in 1838. Not many of these circuits had fewer than twenty preaching places, and required four or five sermons a week, and three or four weeks to make a round. While we have no statistics on the matter, we know that few of the charges in

the Conference had parsonages, and generally, if the preacher was married, he had to provide his own house in which to live. The strain upon the men was still severe and many of them dropped out of the work in a few years. Of the eleven men admitted on trial in 1938, only four remained beyond eight or ten years.

George W. Simcoe, coming up from the Falmouth circuit, had been admitted in 1834, but at the end of the year was discontinued because he had "failed to attend to his work." This time he remained three years and was discontinued by vote of the Conference.

Redford tells us that few young men in the ministry gave greater promise of usefulness than did Peter O. Meeks. He came to the Conference this year with a recommendation from the Minerva circuit. He was a graduate of Augusta College. His first appointment was to the Fleming circuit as the colleague of James Ward. Then with Richard Deering, he traveled the Danville and Harrodsburg circuit. After a year at Barboursville, he was assigned to Versailles, but early in the year he fell a victim to the cruel shafts of death, and thus were blighted all the fair promises of a most useful career.

Elihu Green, another of the class of 1838, died in 1843, at the close of a successful year on the Bowling Green circuit. He was from Madison county, and came of that excellent Methodist family for whom Green's Chapel was named. "He was much loved by the people of his charge."—Memoir.

Another who came up this year recommended by the Madison Quarterly Conference was Peter Duncan. He served but one year in what is now the Kentucky Conference—at Irvine,—but met assignments in Louisville Conference territory at Glasgow, Greensburg, Big

Spring, Hartford, Greenville, and Morganfield, then after a few years on the list of Superannuates, located in 1852.

David H. Davis was from the Winchester circuit. He spent nine years in the Kentucky Conference, and in 1847 was transferred to North Carolina. After a year in that State, he located.

Valentine C. Holding, if related at all to Richard and James D. Holding, was very distantly related. After three years at Greenupsburg, Williamsburg, and Lebanon, he was discontinued at his own request.

Allen Sears came recommended from the Burlington circuit. He served the Conference acceptably until 1845, when the Conference voted to adhere to the Methodist Episcopal Church, South. He was one of five who voted against adherence to the Southern body, and availed himself of the privilege, provided by both the Plan of Separation and the Conference Resolutions, of adhering, "without blame or prejudice of any kind," to the Northern branch of the Church. He connected himself with the Indiana Conference.

Stephen A. Rathbun was one of the four who continued in the itinerant ranks beyond the eight or ten years. He came to the Conference from the northeastern part of the State, and the greater part of his ministerial life was spent in that section. When the Western Virginia Conference was organized in 1850, he was a member of that body, and continued in its service until some time during the War Between the States. There are no published Minutes of the Western Virginia Conference from 1860 to 1866. After the disturbed conditions incident to the war had subsided, and after regular sessions of the Conference were resumed, the name of Stephen A. Rathbun does not ap-

pear. We are not informed as to the time or place of his death.

The name of William H. Anderson introduces us to a most loveable man, who lived long and filled many important positions. He was born in Wilmington, North Carolina, Sept. 17, 1817, but was brought up in Richmond, Virginia, whither his father had removed in 1827. He was prepared for college at Wilbraham, Massachusetts, and graduated from Wesleyan University, at Middletown, Connecticut. In 1835, his father removed to Louisville, Kentucky, and to this place his son followed him in 1837. Having been graciously converted while a student at Wesleyan University, he felt that it was his duty to enter the ministry, and was licensed to preach in 1838, the same year that he was admitted on trial. Well educated, with a pleasing personality, a popular style in his pulpit administrations, deeply religious and with a burning zeal for souls, he was remarkably successful from the very first. Many were brought to Christ in his first charge at Newcastle. At LaGrange, then at Bowling Green, he was equally useful in building up the Church. In 1842 he was sent to the city of Frankfort, and was not only pastor of the church at that place, but was Agent for Transylvania University. Before the year closed he was called to the chair of English in that institution, then under the Presidency of Henry B. Bascom. He retained this position for three years, then was appointed pastor of the church at Lexington. In 1850 he was elected Editor of the *Methodist Quarterly Review*, but declined to accept the position. In 1854, he was transferred to Missouri and for five years was President of St. Charles College, then for several years was President of Central College. In 1866 he was a delegate to the General

Conference from the Missouri Conference, though, according to the Minutes, he was at that time pastor of Chestnut Street Church, in Louisville, and had been a pastor in Louisville for three years! In 1869 he became President of Wesleyan University at Florence, Alabama, where he remained for three years. From 1876 to 1879, he was President of Kentucky Wesleyan College, then located at Millersburg. After resigning this position, he taught one year at Brooksville, and was pastor of the church at that place. He was then stationed at Nicholasville, Carlisle, and at Shannon and Sardis. He died May 2, 1893, and lies buried in Eastern Cemetery, at Louisville, not far from the grave of Bishop Bascom. He was scholarly, polished in manner, a thorough gentleman, an excellent preacher, and one of the most beloved men of his day.* He was in the ministry for fifty-five years.

After the death of Elkanah Johnson on January 5, 1885, we heard Dr. Josiah W. Fitch say on the Conference floor that he was a truly great man and a great preacher. Dr. Redford pronounces him "one of the most remarkable men in the Conference." His biographer, Rev. George S. Savage, says:

Brother Johnson was in the ministry forty-seven years, faithful, earnest, laborious. Not a man of many books, but of the Book, preferring that the Bible should be its own commentary. Thoughtfully, carefully, analytically, he studied to know the mind of the Spirit in Divine Revelation. His manner of preaching was peculiar. He imitated no one. His sermons were distinguished for their soundness, force and power. He commanded attention wherever he ministered, and his labors were

*During his last years the writer knew him well. He was a great friend of my wife's family, having written the obituaries of her grandfather, Rev. George Strother, and of her father, Rev. Jeremiah Strother. A few months before his death, he was in our home at Stanford, Ky., and baptized our little girl, Sara Arnold.

abundantly successful in instructing and building up the Church. His style was pure, chaste, and of the best English, and his sermons when delivered would be found ready for the press.

Born in Shelby county; joined the Methodist Church when only ten years old; converted at fifteen; licensed to preach by Rev. B. T. Crouch, and received on trial in 1838, he served many circuits and districts during the thirty-seven years of his active ministry. He was a humble man, but much beloved wherever he labored. "So deeply interested was he in the mountain districts of Kentucky, and so popular was he among the people of this large section of the State, that they conceded it was his dominion." He was familiarly known as "Pap Johnson." He took a superannuate relation in 1875, not so much because of physical disability on his own part, but rather to be able to care for his invalid wife. During his last years he lived at Helena, Mason county. He was a member of the General Conference in 1866. His last words were, "Ready, Lord!"

In *The Western Cavaliers* Dr. Redford gives this illuminating reference to Elkanah Johnson. He and Andrew J. McLaughlin had been sent as co-workers to the Taylorsville circuit in 1839. Speaking of their work together, Redford says:

Never were two preachers more dissimilar than these, and no two men labored more in harmony to advance the cause of the Redeemer. If the former was more brilliant, the latter (Johnson) was more profound; if the one gained the affections and favor of the people sooner, the other held them longer; if Mr. McLaughlin was more successful in his appeal to sinners, Mr. Johnson was better qualified to build up and establish the Church. Side by side these two good men preached and labored that sinners might be saved.

One of the great leaders of the Louisville Conference was Nathaniel H. Lee. A Virginian by birth, he was brought by his parents when a child to Monroe (now Barren) county, Kentucky. His father having

lost his money, it was necessary for the young man to secure his education as best he could. Arranging with Dr. Henry Woods, a Presbyterian minister and President of Urania College, at Glasgow, Kentucky, for the payment of his tuition, he attended that institution. He taught school in order to meet his obligation. He expected to study law, but was converted in a meeting at old Mt. Zion Church, in Barren county, under the ministry of J. C. C. Thompson, and, after a severe struggle, answered a call to the ministry. He was licensed to preach and received on trial in the class of 1838. A diligent student, and faithful in all his work, he rose rapidly in his Conference and was soon in the place of leadership. His biographer says of him: "He was remarkable as a student; he wasted no time; his reading was extensive; his culture of a high order; his mental training was exact; his understanding of the subjects he studied was clear and exact." He was an able debater and ready at all times to defend the doctrines and usages of his Church from all attacks. For four years, from 1869 to 1873, he was President of Logan College. He spent many years as Presiding Elder in the Louisville Conference. In 1860, while Presiding Elder of the Louisville District, he was thrown from a buggy by a run-away horse, and sustained a fracture of the hip joint, which lamed him for the rest of his life. Notwithstanding, as soon as he was sufficiently recovered, he persisted in his work, riding a side-saddle to places he could not reach in his buggy. He wrote much for the papers, and was the author of a book entitled, "Immersionists Against the Bible." After three years of superannuation, his death occurred at his home near Russellville, June 14, 1881. The night before his death, he called his family about his bed and

gave them his parting counsel and blessing. He urged them to be Christians and meet him in heaven. At his funeral, all his children who were not already church members, came forward and united with the Church of their father.

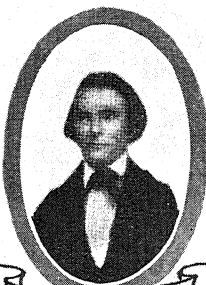
It was in the spring of 1838 that John H. Linn was transferred from the Baltimore to the Kentucky Conference. A Virginian by birth, brought up under Presbyterian influences, happily converted in his fourteenth year, he made choice of the Methodist Church as his spiritual home, and was admitted into the Baltimore Conference in 1832. Having married a Kentucky woman, he was induced to transfer to this Conference. The death of the lamented Gibbons left the Georgetown circuit vacant, and Mr. Linn was appointed to that charge, and was re-appointed to it at the ensuing Conference. He was a fine preacher and one of the most lovable men. Few ministers in Kentucky have been more popular, or did a more excellent work. We are likely to have occasion to refer to him many times in the future, hence we postpone further notice until later.

At this Conference of 1838, held at Danville, Bishops Waugh and Morris were present, though Bishop Waugh was the official President. Henry McDaniel, who had long been upon the superannuate list, located, as did Thomas Lasley, Silas Lee, Hiram Baker, Foster H. Blades, John Carr Harrison, William Helm, and Milton Jamieson. Thomas H. Gibbons and Lorenzo D. Parker had died during the year, and Wright Merrick and Jesse P. Murrell, declining to receive another appointment on account of ill health, were discontinued at their own request.

1839. In 1839 the Conference met in Russellville,



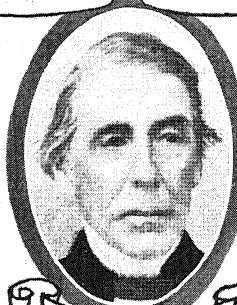
CHARLES B. PARSONS



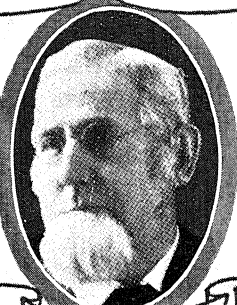
G. K. VAUGHT



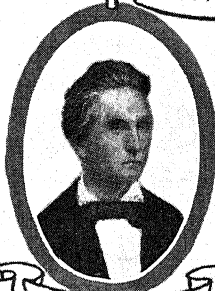
W. C. DANDY



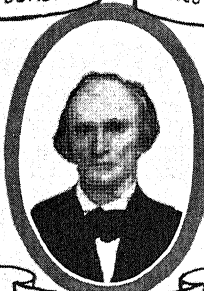
JOHN P. DURBIN



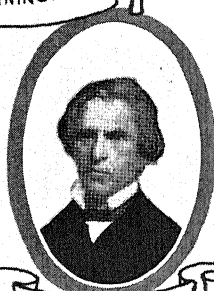
J. W. CUNNINGHAM



G. W. BRUSH



FOUNTAIN E. PITTS



EDW. STEVENSON

with Bishop Joshua Soule in the Chair. At this Conference Thomas N. Ralston was elected Secretary, and was kept in this position for eleven years. He was a splendid Secretary and we have heard it said that he was the finest reader ever to occupy the Secretary's desk. Under his hand there was a very notable improvement in the Minutes.

While May 24, 1838, was the centenary of the conversion of Mr. Wesley, this, 1839, was the centenary of the beginning of the United Societies, out of which had grown the Methodist Church. A committee consisting of J. S. Tomlinson, B. T. Crouch, Jonathan Stamper, H. B. Bascom, and Isaac Collard, was appointed "to consider and report on the subject of a Kentucky Conference Centenary meeting," etc. This Committee submitted a report, providing for the holding of suitable services throughout the Conference, and that collections be taken in each charge, the receipts to be divided between missions, education, and the fund for the relief of superannuates and the widows and orphans of deceased preachers. What amount was realized from this offering we do not know, though the impression is strong upon us that the amount was not large.

A communication was received by the Conference, asking for the establishment of a school at Hopkinsville but, so far as our information goes, the Conference did not endorse the enterprise.

Augusta College was, at this time, in great financial distress. The panic in money affairs, beginning about 1837, was marked by the wreck of many fortunes and many institutions. Never adequately endowed; all fees placed at the very lowest point in order to enable poor students to attend; and specie payments having been

suspended by the banks, the resources of the College were strained to the utmost. The salaries of the faculty were pitifully small. During the ten years that Bascom served the institution, he was promised an annual salary ranging from seven hundred to one thousand dollars, and never received one half of that in cash. In order to serve the institution he had relinquished a salary of fifteen hundred, and he himself has let it be known that his expenses, during the ten years of his service at Augusta, exceeded his income by at least five thousand dollars. "All this went to the College and the place, and is a larger amount by more than a thousand dollars, than I have received in cash from the trustees of the College in all my life." Matters were becoming desperate, and the Conference appointed a committee of seven—Jonathan Stamper, John Tevis, B. T. Crouch, Edward Stevenson, Richard Tydings, Joseph Marsee, and Gilby Kelly—to consider the affairs of the College. But they were helpless in the presence of such financial stringency as then lay upon the whole land. It began to be apparent that the College could not survive without speedy relief.

The health of Mr. Bascom was much impaired. His father had sickened, and, after a long illness, died in 1833, leaving his widow and several children to Bascom's care. The widow was Bascom's step-mother and the children his half brothers and sisters; but he took them to Augusta, procured a cottage, and became their protector and provider. During his father's long illness, he had spent much time watching at the bedside, and working with his own hands in repairing fences, grubbing out bushes and cultivating the fields in order to provide food for the family. Besides this he borrowed heavily in order to provide for them the neces-

sities of life. As a result of this and the small salary he received, he became heavily involved in debt, and in order to extricate himself, he began delivering lectures in various cities. His Lectures on the "Comparative Claims of Christianity and Infidelity" were first delivered in Cincinnati in response to a request from that city. The lectures were afterwards delivered in New York, New Haven, Middletown, Philadelphia, Baltimore, and elsewhere. These lectures, with other addresses he was called upon to deliver, added much to his fame as a thinker and speaker, but so overtaxed his strength that he suffered a complete break-down while at Petersburg, Virginia, and was, for some time, under medical care. At this session of the Kentucky Conference, Bascom had been appointed to give an address on Education, but was too unwell to do so. He was excused from the task by vote of the Conference.

A proposition was made at this session to divide the Conference, chiefly because of the long distance between the eastern and western limits. This, when we consider that the only mode of inland travel at that time was by horseback or stage coach, seemed a sufficient reason for a division, but the Conference was not yet ready for it. The division was not made until 1846. Personally, we wish it had never been made.

In 1839 the question of temperance legislation was receiving most anxious attention from the Methodist people. Drunkenness was appalling. The State had a very liberal license system, of which the liquor interests, then as now, took advantage. From the beginning the Church had taken strong ground against the traffic. The Conference instructed all its preachers to have petitions circulated among the people asking the Legislature to enact suitable laws to check the vice of

intemperance, and to so change the licensing system as to lessen the number of grog shops and give the people a chance to protect themselves from the ravages of these promoters of drunkenness and crime. The use of intoxicating liquors was amazingly common. Scarcely any social function could take place without it. Redford tells us that, in 1837, he knew a minister of another Church to preach a funeral sermon in a private house. "On the sideboard was to be seen, during the service, a gallon-bottle of whiskey. When the service closed the preacher stepped forward and poured some in a glass and drank it. In a few moments the bottle was empty." He tells also of a gentleman who, one evening, sent to the house of a deacon for a glass of whiskey for a sick servant, knowing that he kept it. "He replied that he had only one gallon, and there was a prayer meeting that night at his house, and he could not spare it." Peter Cartwright tells of its free use at baptizings. The Methodists were the first to cry out against this social custom. They were ridiculed and abused, denounced as "stingy," and many refused to assist them in their harvests, house-raising, etc., because they would not serve whiskey. We now glory in their opposition to a usage that entailed such evil consequences upon that and future generations.

The time had again come for the election of delegates to the General Conference. Remembering their experience on a former occasion, the Conference, before entering upon the election, resolved that if more than the number to which they were entitled received a majority of the votes cast, those receiving the highest number should be declared elected. They were entitled to five delegates, and Joseph S. Tomlinson, Henry B. Bascom, Jonathan Stamper, T. N. Ralston and

George W. Taylor were elected, with H. H. Kavanaugh and B. T. Crouch as alternates.

George S. Savage, William S. Evans, and Richard I. Dungan were re-admitted, and James J. Harrison, who had been admitted in 1836, but was discontinued at the end of the year, was again admitted, but served only for another year. Nine new men were received on trial. Of these James I. George located in 1843; the name of Samuel F. Turner disappears from the Minutes in 1845; John Vance located this same year, 1845; Jesse Cromwell located in 1846; while John C. Basket, "extremely popular among the people," and "abundantly useful," died while on the Irvine circuit in the spring of 1844.

Andrew M. Bailey gave ten years to the work in Kentucky and what is now West Virginia,—the last year on the Barboursville District. He then went as a missionary to California, where he served for many years in leading stations and Districts. He located in 1868.

Aaron Moore was born in Ohio, but was descended from an aristocratic English family, his grandfather being a member of the British Parliament. Yet when he arrived at manhood, the subject of this sketch did not have even a common school English education. But he had been soundly converted, and had a burning desire to preach the gospel. The Conference hesitated to receive him, but he possessed a clear head, and had unusual gifts in prayer and exhortation, and was finally received. He made rapid progress as a preacher. The people were soon thronging to hear him. "Warm-hearted and genial and a little odd and independent in speech and manner, his sallies of wit and humor were often greatly enjoyed by the Conference."—(Jubilee

Addresses). He was only two years in what is now the Kentucky Conference, the rest of the time until the division of the Conference in 1846, he labored in the western part of the State. He remained in the Louisville Conference until his death, which occurred at Madisonville, Kentucky, October 15, 1863.

John F. South was admitted this year and remained a member of the Kentucky and Louisville Conferences until 1855, when he located. Our information concerning him is very limited, but judging from the appointments he filled, he was quite effective. His last appointment was to the Louisville District, and for three years previous to that time to the Glasgow District.

The man of this class who remained in the service for the longest time was Seriah S. Deering. He was licensed to preach in 1834, his license bearing the signature of Jonathan Stamper as Presiding Elder. To continue in the ministry for sixty-seven years is a privilege vouchsafed to but few men, but S. S. Deering was granted this distinction. He was five years a local preacher, and it was sixty-two years from the time he entered the Conference to the time of his death.

He was born in Greenup county, Kentucky, April 10, 1815. He was a brother of Rev. Richard Deering, who has already had mention in these pages, and who was in the ministry sixty-two years. He was not as great a preacher as his brother, yet he had a good mind, well stored with useful information, and was deeply read in the theological literature of his Church. Upon his entrance into the Conference he was sent to the Yellow Banks circuit as colleague of A. H. Redford, and before he had been there long a great revival broke out in the circuit, and a large number were brought to Christ. Brother Deering was exceedingly

zealous and looked well after all the details of his work. He built churches and parsonages, organized Sunday schools, established family altars, supplied his people with the literature of the Church, visited from house to house, praying with and exhorting persons to give themselves to Christ. He was always on the search for souls. When camp meetings had fallen into disuse, he revived them and established on his circuits at least three encampments which continued to exist long after their founder was gone—Deering Camp, in Nicholas county; High Bridge, in Jessamine; and Bethel Grove, in Kenton county. Few men among us have been more zealous and useful than S. S. Deering. He was twice happily married,—first, in 1840, to Miss Martha Nall, of Hartford, Kentucky, and second, in 1880, to Mrs. Mary Stringer, of Richmond, Kentucky. Brother Deering died at Nicholasville, January 27, 1901.

CHAPTER IX

THE CALM BEFORE THE STORM

A flood of petitions and memorials asking for action favorable to the abolition of slavery poured in upon the General Conference of 1836. Of course the Church could not abolish slavery. It could, however, exert a tremendous influence upon the States. It could demand of the various Legislatures the emancipation of those held in bondage, and it could free itself from all complicity with the institution by making slave-holding a bar to membership. But the General Conference of 1836 did neither of these things. On the contrary, the delegates, in a Pastoral Address issued to the members of the Church, declared that the responsibility for the existence or non-existence of slavery rested wholly with the Legislatures of the several States; that the constitutional compact which held the States together as a nation left the regulation of this matter with the States, thus putting it beyond the control of either the general government or of any ecclesiastical body. This shows clearly the thought of the Church at that time. They further declared that "we have come to the solemn conviction that the only safe, scriptural, and prudent way for us, both as ministers and people, to take, is wholly to refrain from the agitating subject which is now convulsing the country, and consequently the Church, from end to end, by calling forth inflammatory speeches, papers and pamphlets." This conservative attitude did not check the agitation; it only intensified it. The abolitionists, who demanded "immediate and uncompensated emancipation" redoubled their activities. Defeated in their hope of securing favorable action by the General Confer-

ence, they appealed to the people. Public meetings were held; anti-slavery societies were organized both in the Church and out of it; papers, both religious and secular, were established for propaganda purposes; tons of free literature in the form of books and pamphlets were poured out upon the North and the South; everything in their power was done to stir up the people.

In this they finally succeeded, both in and out of the Church. A tide of anti-slavery sentiment was rapidly rising in New England and other places in the North, which reached its full flow a few years later. The act of the British Parliament providing for the liberation of the slaves in British territory was passed in 1833, and gave a tremendous impulse to abolition in this country. The anti-slavery sentiment in the Church was only a manifestation of that which prevailed among all classes in the North and East. Persons who had hitherto been moderates, were being swept from their moorings and carried along with the extremists. They found it impossible to withstand the pressure of the popular current. In New England, Annual and Quarterly Conferences insisted on expressing themselves in resolutions, severely criticising and condemning that part of the Church in which connection with slavery was tolerated. When Bishop Waugh and several of the Presiding Elders refused to allow the resolutions introduced, taking the ground that they were not legitimate Conference business and tended to disrupt the Church, they were subjected to severest censure and persecution. Bishop Waugh told them plainly that such action would split the Church. But the extremists would not be deterred by any such contingency. A convention held at New Market, New

Hampshire, declared in favor of "complete separation from the South and slavery, if necessary, in order to prevent the destruction of the Methodist Episcopal Church in New England." Of course such things stirred the South, and actions and speeches equally inconsiderate were frequently indulged. The Church in the South, while regarding slavery as an evil, did not consider it a sin in itself, and contended that it was a matter for the States to regulate and adjust. An open conflict between the two points of view was inevitable.

At the General Conference of 1840 another flood of petitions and memorials was let loose—nearly all of them from New England, not one from the South. But the conservatives were still in the majority, and abolition received no more favor than at the previous session. The abolitionists were discouraged, and for a time the agitation almost ceased. Some predicted that it would no more trouble the Church. A considerable number, however, losing hope of securing their ends through the M. E. Church, left it and organized the Wesleyan Methodist Church. This movement first started in Michigan, but soon the East, by virtue of superior numbers and influence, assumed the leadership. Orange Scott and other strong men joined the new organization, and within three years the Wesleyan Methodists numbered something like 20,000 members. Wholesale secessions threatened to decimate the M. E. Church in New York and New England. Political issues of the day also served to increase the agitation and to intensify the anti-slavery feeling. By 1840 it was becoming evident that the Church would soon be forced to take a more positive stand in opposition to this acknowledged evil, or else suffer loss of both mem-

bers and prestige. But the time was not quite ripe for it.*

1840. The Kentucky Conference in 1840 met in the Baptist Church at Bardstown, Kentucky, October 14, Bishop Thomas A. Morris in the chair. T. N. Ralston was again elected Secretary, with W. M. Crawford assistant. For the first time the manuscript journal contains a list of the members present and of the appointments of the preachers for the following year.

Perhaps the most important thing done at this Conference was the organization of the Preachers' Aid Society. The Constitution of this Society was presented by H. B. Bascom, and beyond doubt the men and women who have been so greatly benefitted by this agency during the ninety-six years of its existence, are indebted to this great man for this splendid institution. He was not only a great orator, but also a great ecclesiastical statesman. (See Appendix A)

The Constitution adopted at this time provided that local preachers and laymen might be members of the Society, and the first President elected was John Armstrong, a layman of Maysville. The 1st Vice President was B. T. Crouch; 2nd Vice President, Jonathan Stamper; Treasurer, H. B. Bascom, and Secretary, F. A. Savage, then a local preacher of Minerva, Kentucky. As originally submitted by Bascom, the Constitution provided that the membership fee should be two

*The propositions affirmed by the abolitionists and denied by the conservatives may be stated thus: All slave-holding is sinful. No slave-holder should be retained in the communion of the Christian Church. The Methodist Episcopal Church is largely responsible for the continuance of slavery in the United States. The Discipline should be changed so as to exclude all slave-holders. Immediate and unconditional emancipation is the duty and right of all."—McTyeire, *History*, P. 10.

dollars annually, but on motion this was amended and the fee fixed at one dollar. The funds of the Society were to be invested, and only the income from the investments could be used for the benefit of "itinerant ministers of the Methodist Episcopal Church, their wives, widows and children." Appropriations were to be made "in proportion to the length of time such ministers have been effective traveling preachers, and the extent of their labor and sacrifice in the service of the Church." Rev. G. W. Brush was the first Agent the Society put in the field, and he collected in cash a little more than enough to pay his salary and traveling expenses, and secured pledges of approximately \$4,500. He was succeeded by Carlisle Babbitt, who, during the two years of his agency, slowly added to the funds. It was quite a while before the Society gathered sufficient endowment to yield enough to divide among those for whom the Society was established.

The Conference was visited by Rev. B. T. Kavanaugh, a brother of Bishop H. H. Kavanaugh; Rev. Burr H. McCown, and Rev. T. W. Bottomley. Dr. Kavanaugh was then of the Rock River Conference, and a missionary to the Indians. He became one of the well-known ministers of the connection. Dr. McCown was then in Augusta College, while Mr. Bottomley is still remembered by the older people of the Louisville Conference. He was an Englishman, and was converted and licensed to preach before coming to America in 1827. In the spring of 1840, he was admitted on trial in the Baltimore Conference, and transferred to Arkansas. On his way to that State, his wife was taken ill, and he was detained in Louisville. While here he filled a vacancy in one of the churches of that city, and in the fall became a member of the Kentucky

Conference. For many years he was a most devoted member of the Louisville Conference.

At this Conference the names of George McNelly and Elijah M. Bosley were enrolled among the sainted dead. James J. Harrison was discontinued. George S. Gatewood, John C. Hardy, Daniel S. Barksdale, Robert F. Turner, William B. Maxey, Matthew N. Lasley, Solomon Pope, John Nevius, and H. E. Pilcher located.

A class of nineteen was admitted on trial at this session, and a larger proportion than usual continued with the Conference for several years.

Henry F. Garey was discontinued at the end of one year, while Charles Hendrickson and John Atkinson remained only two years. William D. Minga died in 1841.

Fielding Bell was a Virginian, educated at St. Mary's College, in Maryland, and was for a time a practicing physician at Floydsburg, Kentucky. Entering the Conference this year, he served Carrollton, Burlington, and Newport, then located in 1844. He was afterwards readmitted and transferred to Louisiana, where he died in 1867.

Francis M. English gave most of his ministerial life to what is now the Louisville Conference. In 1848, he was transferred to the Kentucky Conference and sent to LaGrange, but located the next year. He was later readmitted into the Louisville Conference, where he remained until 1855, when he again retired to the local ranks.

James I. Ferree, John Miller, W. C. Atmore, and William R. Price came to us this year, bearing recommendations from Ohio, where there was a surplus of preachers. Price remained in the Kentucky Conference until 1855, when he located. Ferree located in

1858, after giving seventeen years of service to what is now the Louisville Conference and one year to Cynthiana.

John Miller was said to have been an excellent physician before he entered the ministry. Coming to Kentucky in 1840, he was admitted on trial, and was soon filling such charges as Shelbyville, Cynthiana, Lexington, Scott Street (Covington), Fourth Street, (Louisville), and, in 1852, was sent to Paris and Millersburg. "The support of his family being doubtful, he opened the Millersburg Male and Female Academy as a Methodist school, in September." He had associated with him five or six teachers, and the school was a success from the beginning. At the end of two years, having reached the limit of his pastorate, he was assigned to Versailles and Georgetown, and his school was taken over by Dr. George S. Savage. Out of this school grew both Kentucky Wesleyan College and the Millersburg College for girls. An account of these schools falls in a later period of our history.

W. C. Atmore was a native of Old England, the son of a Wesleyan preacher, who dedicated him to God in infancy by baptism. He was converted when only eight years of age. At eighteen he was licensed to preach by the Quarterly Conference in Manchester, England, and in 1820 was recommended to the British Conference. Coming to America in 1836, he settled at New Richmond, Ohio, and, bearing a recommendation from the Quarterly Conference of that circuit, was admitted on trial in the Kentucky Conference in 1840, in which Conference "he continued a faithful and worthy member until his death....During the years of his Christian pilgrimage he was a man of God, enjoying a high degree of communion with God and the fellowship

of the saints. Well read in theology, he was a faithful expounder of the Scriptures. Rich in Christian experience, he was a wise and good pastor. Artless as a child, he was unsuspecting as he was unsuspected. As a preacher, he was plain and practical, and always spiritual."—*Memoir*. He was greatly afflicted in his later years, being totally blind and having to be led to church by his daughter. He died at his home in Louisville, August 30, 1880.*

Zachariah M. Taylor was the son of George W. Taylor. He was a member of the Louisville Conference until 1874, filling some of the best charges and Districts. We have but little information concerning him, but in *The Illustrated History of Methodism*, a picture of him is given in a group of "Leaders of the M. E. Church, South, in the Fifties." In the Minutes of the Louisville Conference of 1874, it is stated that his "name was stricken from the roll." There is no explanation, no charges against him are mentioned, and no complaints of inefficiency or unacceptability. Just why this unusual action was taken we do not know.

At this same Conference of 1874 it is stated that the preachers' "names were called over, one by one, and their characters examined and passed, except J. S. Wools, who was expelled." He had filled some of the leading appointments in the Louisville and Kentucky Conferences, and for thirty-four years seems to have been an acceptable preacher. Upon what ground his expulsion was based we are not informed.

William D. Trainer was a man of good preaching ability and of many excellent qualities. He was assigned to some of our best circuits and stations until

*He was the father of C. P. Atmore, many years the President of the Louisville and Nashville railroad.

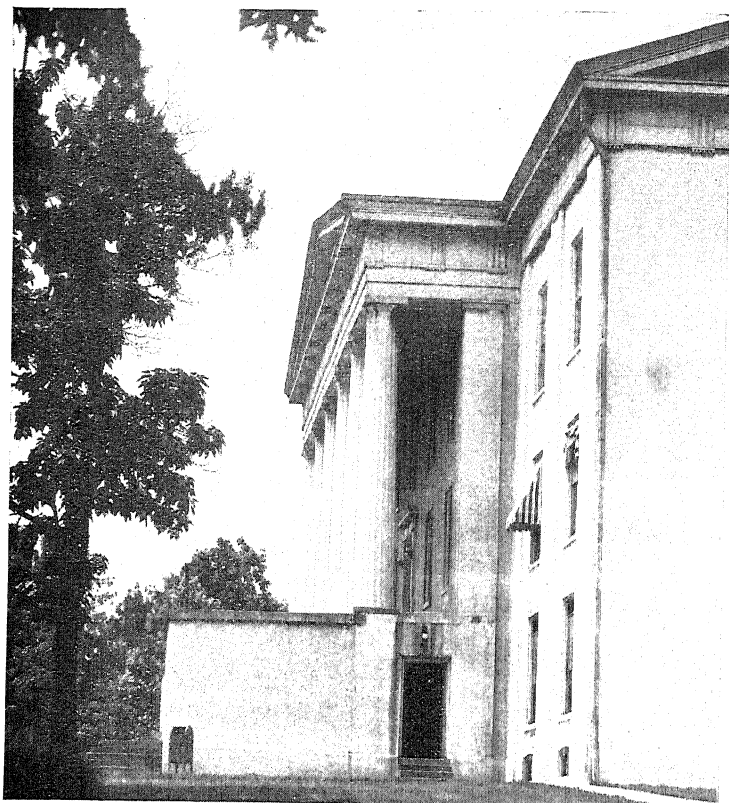
1855, when complaints growing out of the conduct of some of his family were brought before the Conference. Brother Trainer was exonerated of all "wicked intentions," but owing to embarrassments that would beset his ministry because of these matters, he was located.

Leroy C. Danley, a nephew of Jonathan Stamper, seems to have been a man of ordinary ability, but "a faithful minister of Christ, ever ready for his work." He was not a robust man, and was, for several years, on the supernumerary or superannuate list. During an epidemic of cholera which visited Kentucky in 1873, he was stricken with that disease, and died at his home in Garnettsville, Kentucky, July 27th. "He died in faith."

After several years on hard circuits and missions in the Kentucky Conference, William Reed was transferred to Texas in 1852, where we lose sight of him after ten years of itinerating in the Lone Star State.

James E. Nix had what might be called a checkered career. After six years of work in the Conference, he retired to the local ranks, but in 1853 was readmitted and gave three more years to Floydsburg and Owenton. By some means he was forced into bankruptcy, failed to comply with the disciplinary requirements in such cases, and complaints were brought against him. The matter was pending in the Conference for five or six years. His character was finally passed, and he asked for and received a location.

During a ministry of more than sixty years, George W. Crumbaugh found his way into the hearts and affections of multitudes. A native of Russellville, he was converted under Peter Akers when only ten years of age. He had been a local preacher ten years when



THE TRANSYLVANIA UNIVERSITY,
LEXINGTON, KENTUCKY

Bishop H. B. Bascom was its President, 1842-47. It
is the present "Morrison Hall" of Transylvania
University

he was admitted to the itinerant ranks, and few men have been more beloved in the charges he served. Sweet spirited, a good preacher, moving among the people with kindly helpfulness, he was indeed a messenger sent from God. "As a man no breath of suspicion ever soiled the pure white of his character. As a preacher he ranked above the average in the days of his strength. He was a great revivalist, and will have many stars in his crown. He was a diligent worker, impressing the people everywhere as a man of God. He was modest, loving, trustful, faithful."—*Jubilee Addresses*. He died March 12, 1895, a member of the Louisville Conference.

It is not easy to write a short sketch of Drummond Welburn. He lived seventy-nine years; his ministry extended over fifty-seven years, and his life and achievements were eventful. Born on the Eastern Shore of Virginia, October 22, 1818; brought up under the influence of a godly mother; with deep religious impressions from early childhood; a merchant's clerk at the tender age of eight; denied the privileges of even a poor school after he was eleven-and-a-half; with decided literary tastes and an insatiable thirst for knowledge; taking advantage of every opportunity to learn; writing poems that were published in *The Saturday Evening Post* before he was twenty; coming to Lexington, Kentucky, in 1838; entering the Kentucky Conference in 1840; serving missions and circuits, stations and Districts in the Kentucky and Louisville Conferences until 1880, when he retired to a supernumerary relation—this is a brief summary of a very busy life up to this time. During his long ministry he was Presiding Elder of the Louisville, Shelbyville, Covington, Maysville and Harrodsburg Districts, and was

pastor of leading stations in both Conferences. After his retirement, he wrote and published *The American Epic*, an epic poem which passed through four editions during his lifetime. The book possessed high merit, and contained passages which would not have been tame if found in Milton. When Brother Welburn died, more Church history was buried with him than with any other man in the Kentucky Conference. The writer of these lines is indebted to him for many facts which appear in these pages. We knew him well, and still have in our possession many letters from him bearing on historic matters. He died in Nashville, Tennessee, and is buried in Cave Hill Cemetery, at Louisville.

We have already spoken of Thomas Bottomley. His name will be before us again as we proceed with our narrative, and we leave further account of this good man until then.

1841. No Bishop was present at the Conference of 1841, affliction in the family of Bishop Andrew making it impossible for him to be present. The Conference met in Maysville, September 15th, and Jonathan Stamper was elected to preside. Ralston and Crawford were again the Secretaries.

Several things were done at this Conference which demand our attention. A committee consisting of H. B. Bascom, F. A. Savage, and David Herran, was appointed to draft a charter for the Preachers' Aid Society, and secure its passage by the Legislature of Kentucky. Another committee was appointed to collect materials for a History of Methodism in Kentucky, and at a later Conference Bascom was requested to write such a history, but failed to do so. It was nearly thirty years later that Redford's volumes were placed

before the public.

Another very important matter was brought forward. On Wednesday, September 22nd, "It was moved and seconded that a special committee of three be appointed on the subject of a communication received by Brother Bascom from a certain corporation." That corporation was the Board of Trustees of Transylvania University, at Lexington, and the communication contained an offer that the

"control of Transylvania University, so far as the nomination of the faculty in the College proper, the Principal of the Preparatory Department, together with the direction of the Course of Studies, and internal government of said College is concerned, be, and the same is hereby made to the Methodist Episcopal Church in the United States, and especially to said Church in Kentucky, upon such terms as shall be agreed upon between said Church and this Board."

A committee was appointed, consisting of H. B. Bascom, B. T. Crouch, and H. H. Kavanaugh. This committee was afterwards enlarged by the addition of J. S. Tomlinson and T. N. Ralston. On the following day they brought in a report, recommending the acceptance of the offer, upon certain prudential conditions, and the report was *unanimously adopted*.

The country had just passed through a severe financial crisis, and both Transylvania and Augusta College were in bad way. One of the stipulations of the committee's report was, that the Church should not be responsible for any of Transylvania's debts. Augusta College was suffering for want of adequate funds, and the controversy over slavery between the North and the South (the Ohio River being the line between the two sections) was becoming so acute that its patronage was seriously affected. Its professors had not been paid even the small salaries that had been promised them, and the conviction had begun to set-

tle down upon the Conference that Augusta would have to be abandoned. This offer from Transylvania seemed a happy solution of the educational problem of Kentucky Methodism, and the vote to accept the tender of the Lexington institution was unanimous, and was taken by a rising vote. At the next session it was reported that a contract had been made with the trustees of Transylvania, by the terms of which the "control of the literary division of the University has been secured to the M. E. Church in the United States, and in the State of Kentucky especially." An Educational Commission had been appointed by the General Conference with power to take over for the Church institutions tendered it, and this commission had agreed to adopt Transylvania. The Conference pledged its whole-hearted support, and requested the presiding Bishop to appoint Dr. Bascom as Acting President; R. T. P. Allen, Burr H. McCown, J. L. Kemp, and Thomas H. Lynch to professorships in the institution. And thus Transylvania, the oldest school in the West, passed under Methodist control. No formal withdrawal from Augusta had yet been made, but this action of the Kentucky Conference was understood as a virtual abandonment of that institution. The Ohio Conference, though attendance from that State had fallen off, had not yet abandoned the College, and at its following session, passed resolutions censuring the Kentucky Conference for its action. The following statement of Dr. Redford sets forth the matter in clear light:

For many years the Augusta College was a brilliant success. Its halls were crowded with young men destined to occupy a commanding eminence in the higher circles of life. Some of the finest intellects of the age presided over its fortunes, and many of the brightest lights of the medical profession, at the bar, and in the pulpit, claimed Augusta College as their alma

mater. Circumstances, however, for which the Kentucky Conference was not responsible, and over which it had no control, broke the power of this once popular institution. The agitation of the questions of slavery and abolition exerted an influence for harm upon its fortunes that no faculty, however learned, could counteract. The Ohio Conference practically withdrew its patronage, because of its location in a slave-holding State, while the South, from whence a large proportion of its support had been received, declined to send her sons so near the border, or to have them educated in the same school with young men who held views, and so openly advocated them, adverse to an institution that was peculiarly Southern. Before the proposition made by the Trustees of Transylvania University, the location of the College at Augusta was the subject of comment in Methodist circles throughout the State, and the opinion was commonly expressed that a removal to some more eligible point was requisite, if the Church desired to maintain an institution of learning of high grade. The proposition, therefore, to turn over Transylvania University to the Conference was not deemed otherwise than opportune for the Church.

The following were admitted on trial in 1841: Samuel P. Cummins, Garrett Davis, John B. Ewan, Charles B. Parsons, Munford Pelly, Mitchell Land, James N. Temple, Moses M. Henkle, William M. Humphrey, William Conway, William Lasley, James G. Williams, Samuel Glassford, John W. Fields, Josiah Godbey, Ransom Lancaster, William C. Kimberlin, Charles Duncan, Alexander B. Sollars, Samuel Kelly, Ajax H. Triplett, George Riach, and Marcus L. King, —a class of twenty-three. Four were readmitted, viz., John Sandusky, H. E. Pilcher, Samuel Veach, and John C. Hardy.

Among those admitted were several splendid men, who rendered most valuable service during long terms in the Master's vineyard, though five retired after only one year—William Conway, Charles Duncan, William Humphrey, William H. Kimberlin, and James G. Williams. Some of these were most useful after dropping back into the local relation.*

*William Conway lived in Bath county. His grandson, Dr. Seth Conway, was a physician in Sharpsburg, Kentucky. Mrs. Seth Conway was very active in missionary and other Church

A. H. Triplett located after three years, and John W. Fields was transferred to Texas. Garrett Davis died during his fourth year, and George Riach retired after five years. Marcus L. King was the grandson of Rev. John King, who preached the first Methodist sermon ever delivered in the city of Baltimore. For six years he traveled in Kentucky, and located in 1847. Samuel P. Cummins gave but six years to the active itinerancy, though he was a member of the Kentucky and Western Virginia Conferences until 1873, most of this time on the supernumerary and superannuate lists.

The first charge served by John B. Ewan was the Winchester circuit. After this he was assigned to Midway, Bowling Green Station, Orangeburg, Georgetown, Carrollton, and Jessamine and Woodford. He located in 1855, and established his residence in Mason county, where the writer knew him in his old age. He was a member of our church at Helena, and some of his sons and daughters are counted among our warmest friends.

Samuel Glassford and Alexander B. Sollars each spent twelve years as members of the Conference, locating in 1853. Both were good men, but neither took rank among the strongest of our preachers.

After successful pastorates at Albany, Burkesville, Somerset, Perryville, and Mackville, Josiah Godbey transferred to Missouri, where he labored extensively, and suffered much during the terrible times of the War Between the States. He was the father of Dr. John E. Godbey, one of the great preachers, editors and think-

work. William Humphrey lived at Bloomfield until he had reached a ripe old age. He was one of the best of men, and one of the most careful, painstaking, accurate Recording Stewards we ever knew.

ers of our western Methodism. Also the father of Dr. Samuel Godbey, at one time assistant editor of the *Christian Advocate*, at Nashville.

Samuel Kelly was one of four brothers who entered the Kentucky Conference. There were few better men. His labors in Kentucky and West Virginia were greatly blessed. During the trying times in the latter State which followed the division of the Church in 1844, he was Presiding Elder of the Parkersburg District and pastor at Parkersburg, in the very center of the confusion and strife. During the troublous times of the Civil War, he was driven out of West Virginia, and came back to Kentucky. In 1862 he was stationed in Cynthiana, where he died, September 21, 1864. His death was a glorious triumph. He gave to our ministry a son, Rev. Gilby C. Kelly, D. D., who has been pronounced "the greatest pastor of Southern Methodism." From the memoir of Samuel Kelly we take these words: "Brother Kelly had but few equals in the pulpit. Sound in theology, bold in conception, and often brilliant in fancy—appealing no less to the heart than to the head—he stood a prince among pulpit men. In his varied ministerial relations, he proved himself wise in counsel, earnest in life, and successful in preaching Christ and him crucified."

Munford Kelly was in the work seven years, William Lasley and Mitchell Land eight years, and in 1849, after filling some of the leading stations in the Louisville Conference, James N. Temple was transferred to the Memphis Conference, from which he located in 1851.

A remarkable man was Charles Booth Parsons. Redford says he was born in Enfield, Connecticut, July 23, 1805. Bishop Simpson says he was born near Lou-

isville, in 1799. Whether one or the other is correct, Mr. Parsons was a man of unusual ability and a preacher of great power. In early life he chose to be an actor, and achieved great success in rendering Shakesperean plays. One of his favorite portrayals was the character of Othello. Converted in Louisville under the ministry of John Newland Maffitt, he startled the congregation by rising from his seat, and with majestic figure and with voice that thrilled through his audience, he dramatically proclaimed, "Othello's occupation's gone!" He joined the Church and immediately felt that he was called to preach. Before the six months' probation was ended, by permission of the Presiding Elder, he began to declare the gospel of salvation. For a little while he returned to the stage to fulfill an engagement he had previously made, but soon came back to the Church, in deep penitence and humiliation that he had left it for a moment. He had great success from the beginning. Admitted into the Conference this year, he was sent, with Joseph D. Barnett, to the Jefferson circuit. By the close of the year, three hundred persons had been brought into the Church under their labors. While on this circuit, he reorganized the church at Jeffersontown, and reported fifty-six additions at Middletown. Redford says: "In him were combined all the requisites of the true orator—great emotion, passion, a correct judgment of human nature, genius, fancy, imagination, gesture, attitude, intonation, and countenance, with a commanding presence, all united in blended strength to accomplish the mighty purpose which moved his heart." After two years on Jefferson circuit, he was stationed at Frankfort two years, then was transferred to St. Louis. Prior to 1865, he had served First Church and Centenary in

St. Louis, Soule Chapel in Cincinnati, Brook Street (twice), Walnut Street, Shelby Street, and Twelfth Street in Louisville, and was for one year Presiding Elder of the Louisville District. Being a strong Union man, in 1865 he went to the M. E. Church, and died a member of the Kentucky Conference of that Church, in 1866.

From 1841 to 1893, a period of fifty-two years, Ransom Lancaster went in and out before the people of the Kentucky and Western Virginia Conferences, presenting to the world a spotless character, a life lived as in the presence of his Lord, and winning hundreds of souls for the kingdom. When at Somerset in 1843, he reported "one hundred and eighteen received on probation up to May 28." He was abundantly successful in other places. When the Church was divided in 1844, he was in West Virginia, and "took no small part in the discussions and alignments that followed that historic strife of border Methodism." He came back to Kentucky in 1858, and about 1860, he located his family in the little village of Oddville, in Harrison county, and never after moved from this place. He was much beloved in his community, and was in great demand, especially for funeral occasions. He died September 23, 1893.

One other man was received at this Conference—Moses M. Henkle. He was born in Virginia, but went to Ohio, where he was received into the ministry. For a while he was missionary to the Wyandotte Indians, laboring with James B. Finley, the superintendent of this, the first mission of the Methodist Episcopal Church. He then located, and when the Methodist Protestant Church was organized, connected himself with that organization. Later, he felt that he had

made a mistake, and, having removed to Louisville, placed his membership in the Methodist Episcopal Church. This year he was recommended and received into the Kentucky Conference.

His brief and very imperfect memoir in the General Minutes describes Mr. Henkle as commanding in person, tall, and athletic, with broad and strongly marked features. "His manner in the pulpit was calm and deliberate, his enunciation clear and distinct, his discourses often powerful and impressive." Again it says: "He soon rose to eminence, and for many years held high rank as a preacher. He occupied many important positions, and always did his work with ability. Dr. Henkle's mind was highly cultivated. His literary attainments were superior—a ripe scholar, a profound theologian." He was editor of the *South-western Christian Advocate*, and of *The Ladies' Home Companion*, of Nashville, this latter a very popular magazine in its day. He wrote a *Life of Bishop Bascom*; a work on the Usages and Government of the Methodist Episcopal Church, South, and other works of merit. He died at Richmond, Virginia, in 1864. He was transferred to the Tennessee Conference, and was a member of that body at the time of his death.

It was in 1841 that John G. Bruce was transferred from the North Ohio to the Kentucky Conference, and stationed at Newport. Mr. Bruce was born in Virginia, but his parents removed to Ohio when he was only a child. He entered the ministry in 1835. After coming to Kentucky, he was soon occupying our leading appointments and proved himself in every way worthy of the confidence reposed in him. He was a strong preacher and an administrator of recognized ability. When, in 1845, the Kentucky Conference voted

to adhere to the Southern Organization, he voted against this action, and for several days considered returning to the North. But in his diary he speaks of a trip he made with H. H. Kavanaugh from Shelbyville to Frankfort before the session of the Conference closed, and the conversation with Dr. Kavanaugh induced him to remain in Kentucky. He returned to the Conference room, gave in his adherence to the Southern Church, and for twenty years was one of the leading ministers in the Kentucky Conference. He was a member of the General Conference of 1858, and received a very complimentary vote for Bishop. In 1861, he was elected at the head of the Kentucky Conference delegation, but owing to the war which was then raging, no session of the General Conference was held. When the "Loyal Eighteen" located in 1865, he was the recognized leader of that movement. Uniting with the M. E. Church, he was at once sent to the Conferences of the Northern Church to collect funds for the support of the seceding brethren until they could adjust themselves in new relationships. For a time he was a member of the Indiana Conference, but was soon transferred to the Kentucky Conference of the M. E. Church, where he was recognized as a leader. He purchased a small farm near Danville, moved his family to it, and lived on it to the time of his death. He organized many of the M. E. Churches in Kentucky, and did more, perhaps, than any other man to build up that Church in this State. It was chiefly through his sacrifices that an M. E. Church was built in Danville, his home town. This church, like many others organized by the "Eighteen," did not survive, but was abandoned during Brother Bruce's lifetime. When the writer was sent to Danville as pastor in 1890, Brother

Bruce was still living on his farm, but died soon afterwards, and we were present at his funeral. This service was conducted by his long-time friend, Rev. Daniel Stevenson, who was also of the "Loyal Eighteen." Brother Bruce kept a journal during most of his long ministry, and from it we have gathered many of the facts related in this History. He was a good man, and only by a narrow margin missed being a great man. No one ever questioned the purity of his motives, and all admired the strength of his convictions.*

1842. The old Medical Hall, in the city of Lexington, was the place of meeting in 1842. Bishop Waugh presided. It was announced that, during the year, Peter O. Meeks and Edwin Roberts had been transferred from the Church militant to the Church triumphant. Both were excellent men. Both possessed abounding zeal and were unusually successful in winning souls, even in that day when this was the supreme test of every man's ministry. Nine men were discontinued, viz., William M. Humphrey, William Conway, James G. Williams, William H. Kimberlin, Charles Duncan, John Atkinson, Charles Hendrickson, Aaron Moore (in order that he might improve his educational equipment), and Mitchell Land. A few of these were lacking in adaptation to the itinerancy, but most of them retired because of physical disabilities. Several of them returned later and did good service.

Several distinguished visitors were in attendance upon this Conference. Littleton Fowler, who, in 1837, had gone as a missionary to Texas, visited his old Con-

*One of the neighbors who lived by Bro. Bruce said to the writer, "I lived by Bro. Bruce for twenty years, and in that time I never heard him ask any man's advice. He was in the habit of thinking things through, and when he had reached a conclusion, he did not need advice."

ference this year. "Bros. Miley and Foster, of Ohio," were also present. This was Dr. John Miley, the celebrated theologian of the M. E. Church, and R. S. Foster, afterwards a Bishop in that Church. Authorities differ with regard to the birthplace of Bishop Foster, but some claim he was born in Kentucky, where his father lived for many years and for whom the town of Foster, on the Ohio River, was named.* Both these men were students at Augusta College. Edmond S. Janes, afterwards Bishop Janes, was also present. R. T. P. Allen, well known by our people in Kentucky as the founder of Kentucky Military Institute, was transferred from the Erie Conference in order to take a place on the faculty of Transylvania University.

We find this item in the Minutes: "Resolved, That Brother Stephen Harber, in standing on the bank, and saying the ceremony of Christian Baptism, while another put the subject into the water, acted without authority of the Discipline and contrary to the usage of the Methodist E. Church." Redford says that Brother Harber "was remarkable for the neatness of his apparel." He was also afflicted with a very serious throat affection, which doubtless was the reason for his adoption of this unusual way of administering the ordinance.

A class of twenty was admitted on trial this year—viz., William C. Danley, Samuel L. Robertson, George W. Smiley, James H. Dennis, Hiram T. Downard, Samuel D. Baldwin, Isham R. Finley, Learner B. Davidson, Henry M. Linney, George Hancock, James Kyle, John Bier, Thomas H. Lynch, Josiah L. Kemp, David Wells, William Ahrens, John Page (an Indian), John Van-

*John G. Bruce in his Manuscript Journal, states that Bishop Foster was born in Kentucky, near the town of Foster.

pelt, George Taylor, and Allen McLaughlin.

Of these, John Page, the Indian, was transferred at once to Arkansas. John Bier and James H. Dennis served only one year, and David Wells two years. William Ahrens was a German and was assigned to the Twelfth Street German charge, in Louisville, and in 1844 was transferred to "the German District." Josiah L. Kemp and Thomas H. Lynch were appointed professors in Transylvania University and continued with this institution until 1848.

Allen McLaughlin, after receiving assignments to Hodgenville, Manchester and Bowling Green, disappears from the Minutes.

George Hancock died in 1848. George Y. Taylor located in 1850. James Kyle was assigned to good appointments until 1850, when his name disappears, without any explanation. Hiram T. Downard gave five years to work in Louisville Conference territory, went to the supernumerary list, then located in 1849. Isham R. Finley after assignments at Maysville and Morganfield, went to Funk Seminary, at LaGrange, where he remained until 1848, when he went to the Bardstown Female Institute. Leaving here in 1851, he was transferred to the Tennessee Conference, where he had charge of Soule College and the Tennessee Conference Female Institute.

John F. Vanpelt was born in Carrollton, Kentucky. Here he was licensed to preach, and in 1842 was received into the Kentucky Conference. From the beginning he received appointments to the better class charges, such as Winchester, LaGrange, Williamsburg, and Covington and Newport. He was then sent into Western Virginia, where he served Charleston, Parkersburg, and other important places until 1853, when

he returned to Kentucky. In 1864 he removed to Illinois. While in Kentucky he was married to Miss Mary E. Wight, of Frankfort. Two of their sons entered the ministry. The older, Dr. Samuel Vanpelt, was a prominent pastor and District Superintendent in the Illinois Conference, was a delegate to the Ecumenical Conference in London in 1901, and a delegate to several General Conferences of his Church. He is, at this writing, a retired minister, living in Los Angeles, California. The younger of the two brothers, Dr. John R. Vanpelt, graduated from Illinois Wesleyan University, took his Ph.D. at Jena, has held the chair of Systematic Theology in Iliff Theological School, at Denver, and has taught for twelve years in each Cornell College, Iowa, then in Gammon Institute, at Chattanooga, from which he has recently resigned.

George W. Smiley was a man of considerable talent. He was appointed first to Richmond, then to Maysville, Covington, Frankfort, and Nicholasville, in the Kentucky Conference, was transferred to Louisville, and placed in charge of Middletown circuit, Third Street, and Brook Street in the city. In 1857 he withdrew from the Church.

We have but little information concerning William C. Dandy beyond the meager facts given in the General Minutes. He was said to be a man of ability and culture. He had a fine figure, but voice was effeminate. He was rather retiring in disposition, and seldom was heard on the Conference floor. His appointments were among the best in the Conference—Flemingsburg, Cynthiana, Harrodsburg, Winchester, Shelbyville, Maysville, Lexington, and Parkersburg, West Virginia. He, too, was one of the "Loyal Eighteen." But he left Kentucky, and the last information we had of him, he

was pastor of a church in Chicago.

Of course, many of our readers know of Armageddon, the place mentioned in the 16th of Revelations as the place where the last great battle between the forces of good and evil will be fought, and where God and His people shall be forever triumphant. A reference to this place by Theodore Roosevelt a few years ago, excited a good deal of interest in it. We now introduce a man who wrote a book called "Armageddon,"—Rev. Samuel D. Baldwin, D. D. He was a man of unusual learning and ability as a preacher, and his book, purporting to unravel the mysteries of the future as portrayed in the book of Revelations, created widespread interest. Born of Presbyterian parents in Worthington, Ohio, November 24, 1818; supporting himself by his labor on a steamboat when only a youth; graduating from Woodward College with highest honors, he entered upon a notable career. "He is said to have been one of, if not, indeed, the most thorough Greek scholar who ever graduated in Woodward College.... He mastered many languages. Indeed the facility with which he acquired knowledge was a wonder to his friends." Happily converted, he united with the Methodist Church. From his Memoir we take the following:

Being impressed that he was called to preach the gospel, he entered upon a course of theological study, and in the autumn of 1842, he was admitted on trial in the Kentucky Conference.... For four years he continued in the Kentucky Conference. When the Louisville Conference was set off he was among the number who constituted that body, and was stationed in the city of Louisville. From Louisville he was transferred to the Tennessee Conference in 1848; and he has been a member of this Conference ever since, filling many of the most important stations in our field of labor.... He was ever popular and always in demand.... He was always useful—he built up the Church, and was instrumental in the conversion of thousands. As a preacher he excelled. His person was comely, and his presence command-



J.G. BRUCE



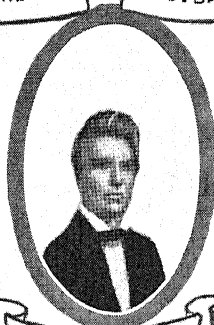
MOSES M. HENKLE



S.D. BALDWIN



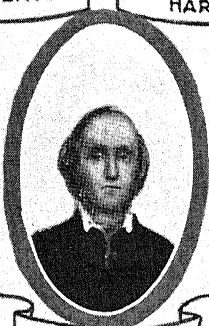
W.H. ANDERSON



JOHN CHRISTIAN
HARRISON



SAMUEL KELLY



N.H. LEE



J.H. LINN

ing, his voice clear, mellow, and full of compass. His store of knowledge was vast, and his learning varied. His manner was solemn and pleasing, his diction fine, his imagination lofty, and his zeal fervent. He was always interesting in the pulpit and at times very eloquent....As a laborer in his Master's work, he was indefatigable, untiring; reading, studying, preaching everywhere and on all occasions, night and day, and throwing before the world several large volumes, evincing much thought and great research. He visited the sick, comforted the distressed, and was a messenger of consolation in the house of sorrow. Many a poor prisoner, Federal and Confederate, was visited by him in his hours of loneliness. He carried bread, and clothing, and money, and words of comfort, to the cell, and mitigated the horrors of prison life....He gave away a large portion of his slender income....His brethren in the ministry held him in high esteem. He never was the subject of envy, never considered as a rival, but was honored by the whole neighborhood, and was promoted by them on all occasions. Hence, he was several times, by an almost unanimous vote, selected as their representative in the highest councils of the Church....He had been engaged day and night for weeks in a gracious revival. The cholera appeared in Nashville. Howard-like, he was in the midst of disease and death, and finally he was stricken down. Now better, now worse; now hope of his recovery gladdened every heart, now a gloom spread over the community. Finally the good man fell asleep in Jesus....He died in the city of Nashville, October 8, 1866.

Thus lived and thus died this remarkable man. His book, *Armageddon*, created a sensation at the time of its appearance, but like all other books we have seen which undertake to open up the mysteries of Revelations, time has proven it to be in error. But undoubtedly this book evinced great erudition and profound thinking.

Henry M. Linney was the son of pious parents, and his early life was spent in what is now Boyle county, Kentucky. Educated at Augusta College, he was converted and entered the ministry, being received on trial in 1842. In 1844 he was transferred to the Virginia Conference. Here he was married and reared a highly reputable family near Gordonsville. His wife dying, he returned to Kentucky after the War Between the States, but was soon placed upon the supernumerary

list, and remained upon this and the list of superannuates until his death in 1895. His last years were spent in Virginia, where he was engaged in mission work in the city of Richmond.

Samuel L. Robertson was born in Fleming county, Kentucky, February 6, 1818, and died July 9, 1880. He joined the Church when fifteen years of age, was converted at a camp meeting near Mt. Sterling, and was licensed to preach in 1842. In the Kentucky Conference "for thirty-eight years he filled all the grades of the ministry from the lowest to the highest. His religious experience was of the happy, buoyant type, professing and living the sanctified life. He was firm, his integrity was uncompromising, and he always had an abiding faith in Jesus Christ. His preaching was expository rather than hortatory. He was not considered a revivalist, yet he gathered many into the Church. His end was triumphant. Glory, and heaven, and all is right, were his last words." At one time he was Agent for Kentucky Wesleyan College, and Professor of Hebrew and Biblical Literature in that institution.*

Learner B. Davidson was another plain, dependable, substantial man, who lived long and wrought well in his beloved work. Beginning his ministry in 1842, he was a member of the Conference fifty-six years. His work was always in the bounds of the Louisville Conference. He was a good circuit preacher. He never reached what we call the first class stations, but had good appointments among those of the second class. He was Presiding Elder of the Hopkinsville, Prince-

*It was under the ministry of this good man, at old Cassidy Creek church, in Nicholas county, that the writer united with the Church. We were then only six years and six months of age, but it was a glad day for the little boy when admitted to the fellowship of the people of God.

ton, and Elizabethtown Districts, and could always be depended on to do efficient work wherever he was sent. Much beloved, much revered, he entered the heavenly world in 1898. After all, it is men of this type who build up the Church and do most in promoting the kingdom of Christ. The architect who plans the structure usually gets the applause, but it is the humble toiler who builds the house. Men like Learner Blackman Davidson have built the temple of the Lord, and the Lord of the temple knows and will reward the toils of his faithful workmen.

About 1839 work was begun among the Germans of Louisville and other places in the State. In 1840 Peter Schmucker was transferred from the Ohio Conference and placed in charge of the Louisville German Mission. The following year his field of labor was extended to include "The Louisville and Maysville German Mission." In 1842 Schmucker was transferred to Indiana, while William Ahrens took his place in Louisville, and John Bier was sent to "Maysville and West Union Mission." In 1843, Drummond Welburn was assigned to the German work in Louisville, while in 1845 this work was transferred to the Ohio Conference, and Peter Schmucker was made Presiding Elder of "German Work, Cincinnati District," this District including Louisville and parts of Indiana and all Southern Ohio. Out of this German work have grown strong German churches in Louisville, Covington, and Newport.

1843. The Kentucky Conference in 1843 met in the Masonic Hall, in the city of Louisville, Bishop Thomas A. Morris in the chair. Having served in the Kentucky Conference for seven years, Bishop Morris was at home among the Kentucky brethren. The Conference was

not particularly eventful. The losses were not as many as usual. John Denham, Richard Corwine, and Elihu Green had died; A. C. DeWitt and James J. George located, and James H. Dennis and James Kyle were discontinued. These losses were more than compensated by the re-admission of L. D. Huston and George S. Gatewood, and the admission of twenty-four new men. These new men were, John Barth, Henry Koch, Larkin F. Price, John McGee, John N. Wright, James Penn, Edmund P. Buckner, Timothy C. Frogge, Warren C. Pitts, George B. Poage, Joshua Wilson, William J. Chenowith, B. A. Basham, William Butt, Edward A. Martin, Alexander McCown, M. G. Baker, S. P. Chandler, Stephen K. Vaught, Thomas J. Moore, Orson Long, George W. Burriss, Samuel D. Roberts, and William Neikirk.

Of those re-admitted, we have already mentioned George S. Gatewood, the flame of evangelistic fire. Few men have been more useful. Lorenzo D. Huston was a man of splendid ability. Reared in Cincinnati, he was a graduate of Woodward College. He united with the Ohio Conference in 1839, and after serving three years in that Conference he located, and this year came to the Kentucky Conference, and was sent to Harrodsburg. He continued in this Conference, serving such charges as Richmond, Winchester, Parkersburg, Shelbyville, Lexington, Scott Street in Covington, and the Southern charge in Cincinnati. On 1854 he was elected Editor of the *Home Circle*, a monthly magazine of the Church, and *The Sunday School Visitor*. He continued to edit these journals until 1864, when the federal armies occupied Nashville and took possession of the Southern Methodist Publishing House. He then became a Chaplain of the 18th Kentucky Volunteer In-

fantry in the Confederate army. In 1865, he returned to Kentucky and was assigned to Newport, where one of the most unpleasant episodes in our history occurred. This, however, belongs to a later period and will receive attention when we come to that period. Suffice it to say, that the trouble grew out of the War which had so recently closed, and that Dr. Huston bore himself with dignity and discretion, and came through the ordeal without blemish to his character as a minister. He was then transferred to Baltimore, where, for five years he filled the leading charges in that city. We wish we could close the record here, but the truth of history compels us to say that, in 1867, charges were brought against him, and in 1868, he was expelled from the Conference. What the charges were we do not know. The Minutes do not give any information at this point, and we have seen no statement as to the nature of the complaints against him.

Of the men received on trial, John Barth and Henry Koch were assigned to German work. After one year at Hardinsburg, B. A. Basham was discontinued, and M. G. Baker went from Georgetown to the Ohio Conference. At the end of two years, William Butt was discontinued, and at the end of three years, S. P. Chandler and John M. Wright located, and the names of Samuel D. Roberts, Larkin F. Price, and James Penn disappear from the Minutes. William Chenoweth located after four years.

Warren M. Pitts was from the Elkton and Logan circuit, and had been a local preacher for several years, serving quite a number of charges as a supply. He was said to have been a man of good ability. After assignments to Greenville, Princeton and Glasgow, he located in 1848. The ministerial life of Edward A. Martin

was spent in the bounds of what is now the Louisville Conference. He superannuated in 1851, and located in 1855.

"Thomas J. Moore, at his best, was very far above the ordinary as a preacher. Considered rather dull at the start, his growth was marked and steady, and at the time of his death he stood abreast of the strongest men of the Conference. On occasions he rose to sublime heights of impassioned eloquence. Of an impulsive nature, he was warm in his friendships and pronounced in his antagonisms. In his private associations with his brethren he was simple-hearted, child-like, and companionable....His death occurred September 14, 1867."—Jubilee Addresses.

William Neikirk, after a year at Burlington, fell into the bounds of the Louisville Conference where his life was spent. His appointments indicate that he was an average preacher, and no doubt a faithful, useful man. He located in 1866.

It is very difficult to get information concerning men who joined the itinerancy, then located, and died in the local ranks. Our church papers at the time of which we write were few and published a long way off. The only information we have concerning John McGee is that which we glean from the Minutes, and this is very meager. We only know that he began his work on the Warren circuit, then was switched away to the Greenupsburg and Little Kanawha circuits, in the bounds of the Western Virginia Conference, then back to Shannon, Paris and Millersburg, then to Shelby circuit in the Kentucky Conference territory, and was after this transferred to Texas. His name disappears after 1865.

It is interesting to note how even a long life in the

Methodist itinerancy, may, without design, be cast in a small section of country. Such was the case with Timothy C. Frogge. He came into the Conference from the Bowling Green District, was a minister for fifty-six years, and all these years were spent in the western and southwestern parts of the Louisville Conference. While he gave fifteen years to the Presiding Eldership, he was pre-eminently a circuit preacher, and few men have wielded the influence in the part of the State in which he labored that was wielded by him. He loved Methodism and was a defender of its doctrines and usages. The name of Timothy C. Frogge is inscribed on the scroll of Louisville Conference's best men.

While Timothy C. Frogge was from the western part of the State, George B. Poage was from the north-eastern part. Born in Greenup county, January 18, 1823, he joined the Kentucky Conference when he was only twenty years of age. His first appointment was to the Minerva circuit as the colleague of A. H. Redford. He was next assigned to Lexington with Moses M. Henkle, and after one year in that place was transferred to Arkansas, but soon returned and filled several appointments in West Virginia, where he was for some time a Presiding Elder. His throat became affected, and he took a supernumerary relation in 1867, and retained that relation to the end. He established his home in Brooksville, Kentucky, and was clerk of the circuit court for many years. He was a good preacher and his neighbors held him in high esteem. He died April 12, 1902.

Stephen K. Vaught gave most of his life to the Western Virginia Conference. He was a Virginian by birth, though in early life he came to Kentucky and united with the Kentucky Conference. After a few

years here he went to West Virginia, and was one of the fifteen who composed the Western Virginia Conference at its organization in 1850. Subsequently his field of labor embraced almost the whole of that Conference. He was thrice elected to the General Conference. "Brother Vaught was a man of fine personal appearance. His mind was strong and active, and his spirit noble and generous. . . . He had great versatility of talent. He was an excellent preacher, and commanded the attention of both the educated and the illiterate."—Memoir.

We have but little information concerning Alexander McCown. He began his work at Flemingsburg in 1843, but the next year was sent to Columbia and continued in the bounds of the Louisville Conference until his death in 1893. He filled quite a number of circuits in that Conference, and was on the superannuate list after 1860.

George W. Burriss traveled five years, and was then made a supernumerary, and located the following year. Joshua Wilson was transferred to Missouri in 1845, where he was soon superannuated, and located in 1848.

Orson Long was born in New York, November 23, 1816; graduated from Pottsdam College in 1843; came to Kentucky in 1840; was received on trial in the Kentucky Conference in 1843, and continued a member of this body until his death, January 10, 1887. "In this Conference he labored with the heroism and self-sacrificing devotion characteristic of the men of that day, until the organization of the Western Virginia Conference in 1850, when he became one of the charter members." For several years he lived in his own home at Fort Thomas, preaching as he could and teaching school. He was unable

to perform active service after 1880, when he retired to the supernumerary list.

Perhaps the strongest man admitted on trial this year was Edmund P. Buckner. Born near Big Spring, now Meade county, Kentucky, in 1822, his father died when he was only thirteen years old, leaving him the care of his mother, and four sisters and a brother younger than himself. When about fifteen he was converted, and entered the Kentucky Conference in 1843. With the exception of one year when he was stationed at Parkersburg, West Virginia, his work was in the bounds of the Kentucky Conference, serving such stations as Danville, Harrodsburg, and Lexington, and the Covington District. Physically, he was almost a perfect specimen of manhood, having a most striking and attractive appearance. His mental endowments were of highest order. "Application rapidly developed ability to perceive clearly, judge correctly, reason forcibly, remember tenaciously, and execute promptly." "A voracious reader, a laborious and accurate student, he amassed a large store of literary, scientific and theological wealth." He studied medicine and had he given himself exclusively to the practice of this profession, he would have attained eminence among the leading practitioners of the day. He died May 4, 1883. The writer remembers him as one of the men who greatly impressed him during his boyhood.

It was about this time that the world witnessed a very interesting development among some of the followers of Christ. We refer to what is commonly known as the "Millerite Movement." About the year 1782, in Pittsfield, Mass., William Miller was born. His education was limited. In the war of 1812, he was captain of a company of volunteer infantry along the Canadian

border. Converted and entering the ministry, he became interested in the millenarian doctrine, and about 1830 began lecturing on the Second Coming of Christ. Basing his calculations on certain passages in the book of Daniel, he predicted that the world would come to an end in the year 1843. Miller was a good man, and no one doubted his sincerity or his intense earnestness. He gained many followers—toward the last it was estimated that not fewer than 50,000 accepted his teachings. The excitement about Cincinnati and in northern Kentucky was great. The "Millerites," as they were called, first opened their services in the Cincinnati College building, but as the crowds increased, they erected a crude tabernacle, eighty feet square, which seated about two thousand people. They issued a paper called "*The Midnight Cry*," and announced that, according to prophecy, the end of all things would occur December 31, 1843. But as this date passed and nothing out of the ordinary took place, they revised their calculations and fixed upon March the 23rd as the time. This date passing, they then confidently announced that Christ would come at midnight of October 22, 1844. Cist's *Miscellany* for November, 1844, gives the following account:

All these periods were referred to in succession in "*The Midnight Cry*," and so firmly was the faith of the Millerites fixed on the last calculation, that the number published for October 22nd was solemnly announced to be the last communication through that channel to the believers. In the progress of things, both in the press and tabernacle, as might have been expected, deeper exercises of mind among the Millerites was the result, and within a few days of the 22nd, all the brethren had divested themselves of their earthly cares, eating, drinking, and sleeping alone excepted. Chests of tools which cost forty dollars were sold for three. A gold watch worth one hundred dollars was sacrificed for one-fifth the value. Two brothers of the name of Hauselmann, who owned a steamboat in company with Captain Collins, abandoned to him their entire interest in it, alleging they had nothing further to do with earthly treasures.

John Smith, an estimable man, once a distinguished member of the Baptist Church, and a man of considerable property, left it all to take care of itself. A distinguished leader in this movement placed a card on the door, "Gone to Meet the Lord," which in a few hours was irreverently replaced by some of the neighbors with—"Gone Up!"

One of the believers, a clerk of our county court, made up his business papers on the 22nd, and left later business to those who were willing to attend to it. A clerk in one of the city banks resigned his position in order to devote all his attention to the Second Advent preparations; and others settled up their worldly business, paying their debts so far as was in their power, and asking forgiveness of their unpaid creditors, when they were unable to discharge the account. Others again spent weeks in visiting relatives for the last time, as they supposed. In short, after all these things, all ranks and classes of the believers assembled at the tabernacle on the nights of the 22nd and 23rd successively, to be ready for the great event.

From other sources we learn that many prepared "ascension robes" of white, and wore them on these nights. It is stated in the Cincinnati papers that, as the hours for the appearance of the Lord drew near, the scenes at the tabernacle beggared all description. When the time had passed without the coming of the Lord, some of the believers lapsed into stark infidelity. Others dropped back into their old places in the churches, while still others, confessing their disappointment, fixed another date for the great event, or else looked confidently to some indefinite time in the future for the fulfilment of the prophecies. Miller died in 1849.

The quadrennium closing with the Conference of 1843, was a time of great progress in Kentucky Methodism. Great revivals were held, churches were organized, new circuits established, and an unprecedented increase in membership was reported. The "Abolitionists," discouraged in their attempts to secure favorable action by the General Conference, were none the less active, but they had changed their tactics and

were putting forth their efforts along other lines. The agitation in the Church was not so persistent. Leaders, like Orange Scott, had gone off to the Wesleyan Methodists. Presses of their own were established. Speakers and quiet workers were sent into every part of the land, and their propaganda had penetrated every nook and corner of the States, but in the Church there was greater quiet and rest. During the calm before the storm, the Church made wonderful progress in everything pertaining to the kingdom. The membership as reported in 1839 was 29,163 whites, and 5,743 colored. In 1843 the numbers had grown to 40,220 white, and 9,951 colored members. This was a total increase in the four years of 15,265.

CHAPTER X.

METHODIST UNITY DESTROYED

We are now ready to consider the memorable session of the General Conference held in New York in 1844. It was the action of this General Conference in the case of Bishop James O. Andrew that brought on the division of the Methodist Episcopal Church. This is not the place for a full history of this tragic affair, but in order that our readers may be able rightly to appraise the action of that General Conference; that they may understand the part taken by Kentucky Methodists and the effect of the division upon the Methodism of our State, it will be necessary to set forth, at some length, the facts connected with this unfortunate occurrence. In doing this we shall try to be perfectly fair. We shall state only facts. We do not think that censure should be heaped upon the actors in this General Conference, for on both sides, they were great and good men, acting upon the light they had and with a sense of their responsibility to God. They may have erred, but they did it in all good conscience. In our opinion, they met a most distressing situation with "Christian kindness and the strictest equity." They did about the only thing they could have done to conserve the interests of the Church in the two sections involved.

Of course the issue over which the Church divided was slavery. It has often been said that slavery was not the *cause*, but only the *occasion*, of the division. We shall not debate this matter with any who think this is true, but for our own part we are quite sure

that the rock upon which the Church was split was not some subsidiary question growing out of the discussion as it proceeded, but slavery itself. This question had vexed the Church for years, and the Church had earnestly sought its solution; but matters had now drifted to a point where it could no longer temporize or evade the issue thrust upon it.

Slavery is very old. Abraham was a slave-holder. The Israelites were slaves in Egypt. When the chosen people of God were brought into the Promised Land, and Moses had given them a form of government, the existence of slavery among them was recognized and laws were given for its regulation and control. Christianity was born in the midst of a slave-holding world. It is said that there were sixty million slaves in the Roman Empire. Christ did not denounce the institution, and in giving instructions to the early Church, the Apostle gave directions to both master and slave. In their relation to Christ there was neither Jew nor Greek, bond nor free, but in their relation to one another, some stood as masters and others as bond-servants to their Christian brethren. This does not mean that early Christianity approved the institution of slavery, but it does mean that both master and slave might be Christians and that the early Church did not assail the social order under which it existed.

When Methodism came to America it found slavery already here. It existed and was legalized in every one of the thirteen colonies. At the outbreak of the Revolution, Massachusetts had six thousand slaves, and each of the other colonies had more or less. The middle colonies had more slaves than their more northern neighbors, chiefly because they could be more profitably used in these colonies. In the South, where un-

skilled labor could be employed the year round in producing and caring for the crops of sugar cane, rice, and cotton, they were more numerous still, and that section finally became the home of nearly all the negro slaves. By the time the American Constitution was adopted, which bound the States together into a nation, the Northern States had either abolished the system, or else adopted measures for its gradual abolition. The *Encyclopedia Britannica* is authority for the statement that this last measure consisted chiefly in the transfer of northern slaves to southern markets! When the Constitution was adopted, upon the insistence of South Carolina and Georgia, the existence of slavery was recognized and its regulation and control left to the several States. Under this Constitution, it was not a matter for national legislation, but of State control.

It is difficult for us of this day to realize how very complicated this matter became. It was not simply that the people of one section favored slavery, while the people of another section opposed it. There were many in the South who held the institution in abhorrence and groaned under the burden it imposed; yet they were connected with it! Men like George Washington, Thomas Jefferson, Patrick Henry, Robert E. Lee, the Clays of Kentucky, and many others, while they held slaves, opposed the system and often expressed their wish for some feasible method by which it could be driven from the land. The conditions under which the Southern people lived were an inheritance from preceding generations. The whole structure of social and economic life in the South was based largely on slave labor. Homes were cared for, farms were cultivated, business of every kind was conducted on the basis of this labor. People inherited slaves

from their parents; became owners of slaves through marriage; had slaves bequeathed to them by friends in order that these slaves might be protected and provided for; able-bodied slaves must be kept in order to make a living for other slaves that were aged and infirm, or else were little children; often the only way to secure necessary help for the home or on the farm was to purchase a slave; and thus many who had no liking for the institution were, by force of these and other circumstances, brought into connection with it when they most heartily despised it. To further complicate matters, the laws of many of the States forbade emancipation. These laws were not for the purpose of riveting the chains of slavery upon the people of those States, but to protect them from evils which would inevitably follow if emancipation were allowed. Unscrupulous owners would, if permitted, turn out their old and infirm and otherwise unprofitable slaves who would have to be cared for at public expense. Any slave thus liberated was likely to become a public charge. Where there were two or three times as many blacks as whites, this would be an intolerable burden. There were many other reasons why ignorant, undisciplined multitudes, who could not make their own way under the disadvantages to which freemen were subjected, should not be thrown upon the people among whom they must live.

This is in no sense an apology for slavery. It is only a statement of facts with which the people of that day were confronted. To this writer slavery is a most hateful thing. While we cannot go as far as the extremists and say that the holding of slaves is, under all circumstances, a sin; and while we can see in it certain noteworthy benefits to an uncivilized and back-

ward people, yet the evils of the system cry to high heaven. Apart from the idea of one man owning another and looking upon him as a mere chattel, the horrors of the slave traffic; the inhumanities of the slave-driver and of the heartless master; the heart-breaking severance of family ties by reason of the sale of men and women, and the immoralities that so often attended it,—these things brand the whole institution as a curse both to the slaves and to their masters. During the days of slavery in the South, there were many kind masters who treated their slaves with greatest consideration and affection. This fact must never be forgotten. But at the same time there were cruel masters who treated their slaves more like brutes than like human beings. There were also many Legrees who disgraced humanity by their brutal treatment of the helpless blacks who came under their power.

Methodism opposed slavery from the beginning. Wesley denounced the slave traffic as “the sum of all villainies.” From the time of the Conference of 1780, down to the time of Lincoln’s Emancipation Proclamation, the Church, in the South as well as in the North, bore its testimony against the institution as an evil that must sooner or later be extirpated. On the General Conference floor in 1844, Peter Cartwright stated that “in all my long years of relation to, and acquaintance with, Methodism and Methodist preachers, I never heard one who did not oppose slavery.”—(Debates in the General Conference, 1844, P. 157). In the Kentucky Conference, in 1835, a committee made the following report:

Although citizens of Kentucky, we are not advocates of slavery. We believe it to be morally wrong and relatively mischievous in all its tendencies. We consider it an evil, even in its most tolerable aspects. We deeply regret and anxiously deplore its

existence in this or any country, and in relation to our own particularly, we pledge our exertions and influence, in an appeal to all just and lawful means and methods for its removal, whenever such exertions and influence can be brought to bear without infringing the rights of others, constitutionally secured in the construction of the federal government.

This report was written by Henry B. Bascom, and is signed by him and by Jonathan Stamper, J. Littleton, J. S. Tomlinson, H. H. Kavanaugh, R. Corwine, J. Tevis, and J. Beatty. It was unanimously adopted.

While holding slavery to be a great evil, the Church never regarded it as necessarily a sin. In the discussions in the General Conference of 1844, Dr. Nathan Bangs, of New York, said: "I never did believe, nor do I now believe, that holding slaves under all circumstances is a sin." Dr. John A. Collins, who prosecuted the case against F. A. Harding in that Conference, said: "The views of the Discipline on the evil of slavery are absolute and positive. It pronounces it an evil, and a great evil. And in fact it asks the question, What shall be done for the extirpation of the great evil of slavery? and then specifies measures by which its purpose shall be effected. But it does not regard it as sin under all circumstances." While there were among the people of the South many who were blinded by self-interest into thinking slavery a blessing, we believe the above quotations rightly represent the sentiments of Methodism in that section as well as that of the conservative element in the North.

The supreme question, (and the one at which the difference began), was, How to get rid of this acknowledged evil?

Two general plans took form in the public mind—that of gradual emancipation, as the slaves were ready for freedom; and immediate and unconditional emanci-

pation, brought about by edict, or by force, if need be. The first of these plans found embodiment in the organization of the American Colonization Society, the purpose of which was to encourage emancipation and remove the liberated to the shores of Africa; the second took form in the various anti-slavery societies and the abolition movement. Both plans were beset with difficulties. The first was too slow and uncertain of ever reaching its ends; the other left out of consideration the evils that would follow if three millions of ignorant and indigent slaves should be turned loose upon the people of the South. William Lloyd Garrison opposed the colonization of the slaves in a foreign land, but insisted on their "immediate and uncompensated" liberation upon the soil, and their immediate investment with all the rights of citizenship. Some extremists advocated the amalgamation of the two races!

For many years the Church by an overwhelming majority favored the plan of gradual manumission. The General, and most of the Annual Conferences endorsed the American Colonization Society. In the *Western Christian Advocate* of September 11, 1835, is an editorial in which the editor says: "It is believed that the preachers of the Ohio Conference are unanimous on the following propositions: 1. Slavery is an evil. 2. It ought to be abolished in a gradual and constitutional way. 3. The remedy proposed by the 'Abolitionists' is worse than the evil itself." The Kentucky and other southern Conferences time and again heartily endorsed the purposes and methods of the Colonization Society, and many of their members were appointed agents of that organization. They deemed it their duty, instead of directly attacking the institution, to preach the gospel alike to master and slave. to soften

by Christian principles the rule of the one, and to mitigate as much as might be the lot of the other, until such time as Christian conscience would make possible the easy and constitutional abolition of the system. By reason of this "hands off" policy in dealing with the institution, they had access to the slaves, and accomplished a great work among them.

From 1835 a great and very rapid change took place in the minds of the people, especially in New England and the North. Abolition sentiment grew apace. Men like Garrison and Lundy, Phillips and Whittier set out the evils of slavery in such way that the people were greatly aroused. It got on the consciences of men. These abolitionists were in dead earnest. They established presses, and from Nassau Street, New York, they poured tons of free tracts and pamphlets and papers out upon the country. Speakers were sent into every part of the country, speaking against slavery and in favor of abolition. Anti-slavery societies were organized both in the Church and out of it. The matter was put into politics, and was the pivotal question in many a heated campaign. In 1840, James G. Birney, a Kentuckian, and for some time a professor in Centre College, was a candidate for the Presidency of the United States on an out-and-out Abolition ticket. Of course when it became a political issue it took on all the prejudices and bitterness that go with political partisanship. In the course of time the two sections, North and South, were arrayed the one against the other, and misunderstandings, misrepresentations, and unreasoning prejudices took possession of the minds of the people of both sections. These things naturally drove people into extremes in both North and South.

Unfortunately the efforts in behalf of abolition

were not confined to arguments and appeals to reason and right. Fanaticism became rabid, and men and women in their earnestness resorted to many things that were lawless and that enraged the opposite party. Many undertook to liberate the slaves by stealing them away from their masters and running them off, by the "underground railroad," to Canada, or some other place from which their owners could not recover them. Rev. John B. Mahan, of Ohio, was indicted by a grand jury in Mason county, Kentucky, and at his trial it was proved that fifteen slaves had been abducted by him. In 1843, John Vansant, a son-in-law of Benjamin Northcott, who had moved to Ohio, was sued by Wharton Jones in the United States Court, and a judgment was found against him for \$1,200 for slaves he had spirited away. A little later he was fined \$500 for a similar offense. In 1845, Miss Adelia Webster, of Vermont, was arrested and confined in the jail at Lexington, charged with abducting slaves and aiding in their escape across the Ohio River. She was convicted and sentenced to two years in the penitentiary; but the jury that convicted her, petitioned the Governor to pardon her because she was a woman, which he did. But her companion and accomplice, Rev. Calvin Fairbanks, was less fortunate. He was sentenced for fifteen years. A little later, one Patrick Doyle was leading a party of forty-two slaves from Bourbon and Fayette counties, but was overtaken in Bracken county, the negroes were captured and Doyle was taken to Lexington and given twenty years in prison. Doyle had contracted to take the negroes to a place of safety for \$10 *per head*! One of the slaves belonged to Cassius M. Clay. Of course such things created great bitterness in the South, and riveted the bonds more firmly upon the

slaves.

Some of the agents of the anti-slavery societies, caught distributing what was termed incendiary literature for the purpose of arousing the slaves and non-slave-holders of the South, were lawlessly and severely dealt with. It was reported that a Mr. Dresser, of Lane Seminary, at Cincinnati, a member of the Ohio Anti-Slavery Society, was apprehended while scattering these incendiary tracts in Western Tennessee, was brought before a vigilance committee, tried, convicted, and given twenty lashes on his bare back. It was further reported that a plot on the part of the negroes in Mississippi, below Natchez, was revealed by a faithful slave. On a given night in the summer of 1835, the white masters were to be killed and their property and women seized. The plot was instigated by white men. A Dr. Cotton is said to have confessed the plot and he and several whites and negroes were hung. A young man named Donovan, from Mason county, Ky., was accused of complicity in the fiendish plot, and was hung, though he protested his innocence. One Robinson, an Englishman, on a tour of agitation through the South, was hung by a mob near Lynchburg, Va. When the United States mail arrived at Charleston, S. C., bearing its load of abolition literature from the North, a mob broke into the Post Office, carried this mail into the street and made a bonfire of it. These are but instances of the regrettable outbreaks of fanaticism and lawlessness which might be greatly multiplied. We are now far enough away from these untoward events to look upon them merely as historic incidents, without exciting our own passions or prejudice. They are put down here solely for the purpose of enabling the reader to understand the tense situation through-

out the land when the General Conference of 1844 convened. When we add to this the fact that the country had just passed through a bitter presidential campaign in which the annexation of Texas as a slave State, was the principal issue, and that the matter of annexation was then pending, we can better understand how the minds of partisans were inflamed and how very ready they were to turn every occasion into an opportunity to press, or resist, anything that touched their sensitive interests.

When the General Conference met, there were many memorials before it demanding that the Church purge itself of all complicity with slavery. Bishop Andrew, one of the most able and lovable men in the college of Bishops, had, by inheritance and marriage, become connected with slavery some time before. An old lady of Augusta, Georgia, had, several years before, bequeathed to him, *in trust*, a mulatto girl, that she might be cared for until she was nineteen; then, with her consent, he should send her to Liberia; and in case of her refusal to go, he was to keep her and make her as free as the laws of Georgia would allow. When she reached the age indicated, she refused to go either to Liberia or to a free State. The Bishop placed her in a home of her own on his lot, derived no pecuniary advantage from her services, and made her as free as a slave could be in that State, whose laws forbade emancipation.

In 1839, the mother of the Bishop's first wife left to *her daughter*, not to him, a negro boy. The wife dying without a will, according to the laws of Georgia the boy became her husband's property. Unable to set him free in Georgia, the Bishop expressed willingness that he should go to a free State, just as soon as he was

able to care for himself and be protected. Then in January previous to the assembling of the General Conference, Bishop Andrew had married again, and his wife had inherited from her former husband five slaves. The Bishop, unwilling to become their owner, executed a deed of trust, making these slaves the absolute property of his wife, to whom they belonged by the will of her first husband.

Thus was Bishop Andrew unfortunately connected with slavery. His case is an example of the complications which beset the people who lived in the midst of such conditions. For many years the Church, in trying to deal with the problem, had acted under the following rule of the Discipline:

We declare that we are as much as ever convinced of the great evil of slavery; therefore no slaveholder shall be eligible to any official station in our Church hereafter, where the laws of the State in which he lives will admit of emancipation, and permit the liberated slave to enjoy freedom.

When any traveling preacher becomes an owner of a slave or slaves, by any means, he shall forfeit his ministerial character in our Church, unless he execute, if it be practicable, a legal emancipation of such slaves, conformably to the laws of the State in which he lives. (Black-face ours.)

Whatever we may think of the Church's inconsistency in applying such a rule to *official* members and not to *all* members—making that a bar to *office* which was not a bar to *membership*—such was the rule, and in the Kentucky Conference many preachers and church officials were required to execute bonds for the liberation of their slaves before receiving ordination or being inducted into office. The rule did not apply in States where the laws forbade emancipation. The Church, in trying to deal with a recognized evil which it could not control, went as far as it could, and this compromise measure was accepted by both sections, and held for

more than thirty years.

As Bishop Andrew lived in a State whose laws made it impossible for him to liberate the slaves that had come, without his wish, into his possession, it would seem that his case was fully covered by the specific exception to the rule. But the feeling against slavery had grown so intense in the North that the people of that section would not tolerate the idea of a slave-holding Bishop. It was not, with them, a question of how he became entangled with the institution, or how his case might be covered by the rule. He was a slave-holder and, law or no law, he was unacceptable as a general superintendent of the Church. Mr. Cass, of the New Hampshire Conference, said in the discussion, "Sir, I tell you that, in my opinion, a slave-holder cannot sit in the Episcopal chair in New England; and if Bishop Andrew holds his office, there will be large secessions, or whole Conferences will leave." Already something like twenty thousand had withdrawn from the M. E. Church and formed the Wesleyan Methodist Church. Unless the Church took advanced grounds on this vexed question, they were confronted with the loss of other thousands, congregations would be broken up, and whole Conferences would secede!

In the South the tension was just as great the other way. The people were greatly stirred by the aggressions of the abolitionists of the North. They had accepted the compromise rule of the Church, and were asking for no change in the Disciplinary requirements. It was evident to them that if Bishop Andrew could not hold his office in the Church, neither could their ministers or official members. If Bishop Andrew were deposed as a Bishop, consistency required that Presiding Elders and preachers in charge and officials

of every grade must likewise be debarred, and the whole work of the Church in the South would be demoralized and destroyed. Dr. Stephen Olin, then of the New York Conference, but who had spent several years in the South, said:

It appears to me that we stand committed on this question by our principles and views of policy, and neither of us dare move a step from our position. . . . I will take it upon me to say freely that I do not see how northern men can yield their ground, or southern men give up theirs. I do indeed believe, that if our affairs remain in their present position, and this General Conference do not speak out clearly and distinctly on the subject, however unpalatable it may be, we cannot go home under this distracting question without a certainty of breaking up our Conferences. . . . Your northern brethren, who seem to you to be arrayed in a hostile attitude, have suffered a great deal before they have taken their position, and they come up here distressed beyond measure, and disposed, if they believed they could, without destruction and ruin to the Church, to make concessions. . . . With regard to our southern brethren, if they concede what the northern brethren wish—if they concede that holding slaves is incompatible with holding their ministry—they may as well go to the Rocky Mountains as to their own sunny plains. The people would not bear it.

This sets forth the situation just as it was. If no action were taken in the case of Bishop Andrew, there would be great losses in the North. If any action were taken, there would be great losses in the South. Whatever might be done, hurt would come to one or the other section of the beloved Church. As some one illustrated it, it was like two drowning men, both holding to a plank that was not large enough to save both, and it became a question of which should be pushed from his only hope of safety.

After a rambling and somewhat inconclusive preamble, a resolution was offered requesting Bishop Andrew to resign his office as Bishop of the Methodist Episcopal Church. This he was strongly inclined to do, for the sake of peace, but his southern brethren unan-

imously besought him not to do it, as it would outrage the feelings of the South and be of untold hurt to the Church in that section. After considerable discussion, a substitute was offered by Dr. James B. Finley (a former Kentuckian) and J. M. Trimble to the effect "That it is the sense of this General Conference that he (Bishop Andrew) desist from the exercise of his office so long as this impediment remains." The first resolution requested the Bishop to take the responsibility upon himself of tendering his resignation; the substitute puts the initiative in the hands of the General Conference, declaring it the *sense of that body that he desist* from the exercise of his office.

This was debated for several days. All efforts to compromise or postpone the matter failed. The excitement in both sections of the country was great. Upon the issue seemed to hang the welfare of the Church in one section or the other. The delegates from these sections had not misgauged the sentiments of their people. When the vote was taken the substitute was adopted, 110 yeas and 69 nays. The South was pushed off the plank.

Shortly after this vote was taken, William Capers, of South Carolina, offered a series of resolutions, looking to the division of the Church, not into two churches, but into two jurisdictions under two General Conferences. These resolutions were referred to a select committee of nine, and they were soon after instructed that, if they "cannot in their judgment devise a plan for the amicable adjustment of the difficulties now existing in the Church on the subject of slavery, to devise, if possible, a constitutional plan for a mutual and friendly division of the Church." This last resolution was offered by J. B. McFerrin, of Tennessee, and To-

bias Spicer, of New York, the North joining the South in the proposal. In the meantime the delegates from the South had gotten together, and presented to the Conference a "Declaration," to the effect that it would be impossible, after the action taken in the Bishop Andrew case, for the Church in the slave-holding States to carry on their ministry with success under the jurisdiction of the General Conference as then constituted. This Declaration was signed by fifty-two of the southern delegates. These delegates also united in a Protest against the action of the majority. This Protest was a masterly paper, and was written by H. B. Bascom, of the Kentucky Conference.

The Committee of Nine to whom had been referred the resolutions of Drs. Capers and McFerrin, failing to find any way by which an amicable adjustment of the difficulties might be reached, brought in the famous Plan of Separation, providing for a division of the Church, in case the Conferences in the slave-holding States should find it necessary. It may be well to bear in mind that this Committee was composed of *six* delegates from the North, and *three* from the South. Hence, the Plan of Separation really came from the northern delegates. When this Plan came to a vote in the General Conference, of course it was favored by the southern delegates. *But had every delegate from the South voted against the Plan, the votes from the North would have carried it.* Of the 169 votes cast, 147 were for the adoption of the Plan, and 22 against. The northern men fully realized the situation in which their southern brethren were placed; and they met the issue "with Christian kindness and strictest equity." If the Church in the South was to be saved, this was the only way to do it.

It may be well to remind the reader that the majority in their virtual deposition of Bishop Andrew did not claim that it was because of any violation of the law of the Church. The whole matter was on the ground of expediency. Bishop Andrew had violated no law of the Church, but in so far as this law was concerned, he was fully protected by it. But the sentiment of the North had so changed and was now so strong against slavery that a slave-holding Bishop, however he might have become such, would not be tolerated by the people of that section. If he held his office, there would "be large secessions, or whole Conferences would leave." It was, therefore, *expedient* for him to "desist from the exercise of his office."

This is not intended as a discussion of the northern position, whether these delegates were right or wrong. We are merely stating a fact that is fully borne out by the debates as published by the Church. It will not be amiss to remind the reader of the fact that the delegates from the South did not ask for a division into *two Churches*, but for two *jurisdictions* within the one Church—for two General Conferences. This idea seems to have been well understood at the time, for in moving the adoption of the Plan of Separation, Dr. Charles Elliott "referred to the churches at Antioch, Alexandria, and Jerusalem, which, though they continued as one, were as distinct as the Methodist Episcopal Church would be if the suggested separation took place. The Church of England was one under the Bishops of Canterbury and York, connected, yet distinct. . . . The measure contemplated was not a schism, but separation for their mutual convenience and prosperity." Dr. Elliott changed his attitude afterwards, but this shows his thinking at the time.

In all these matters the delegates from the Kentucky Conference were a unit. None of them made speeches on the floor of the General Conference, but in every Yea and Nay vote they were the first from a slave-holding State called upon to express their sentiments, and they invariably and unanimously stood with the South. The Protest of the minority was written by Dr. Bascom, and signed by all the Kentucky delegation. They joined the other southern delegates in the "Declaration;" voted together on the Plan of Separation, and were the first to sign the Address issued by the southern delegates to ministers and members of the Church in the South, calling for a Convention of delegates from that section to decide whether or not separation was necessary.

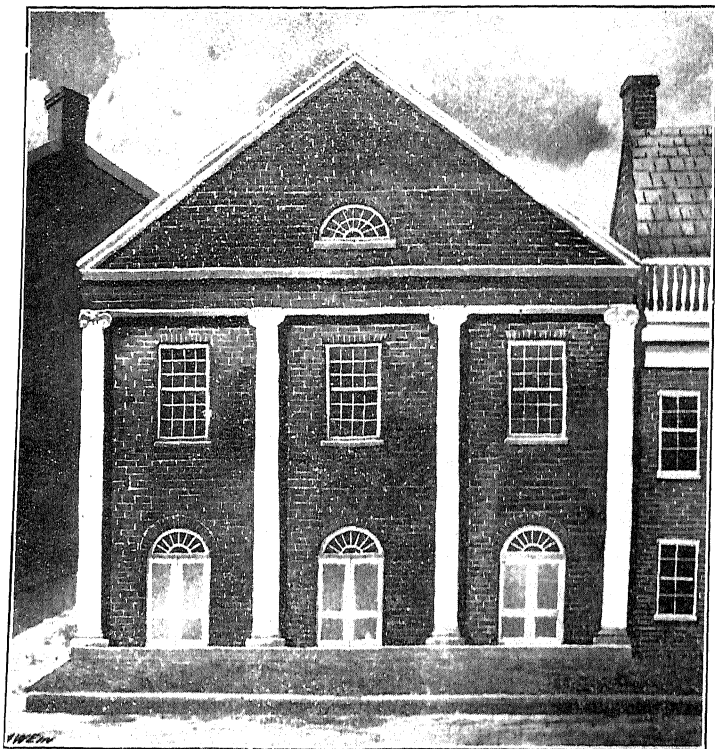
When our delegates returned to Kentucky, they found intense excitement among our people. Many were opposed to division, hoping that some means might yet be discovered by which the unity of the Church might be preserved. Some thought it better to endure the hurt occasioned by the action of the General Conference rather than separate. Some fully endorsed the course of our delegates, yet hoped against hope that some way out of the difficulties might be found. Several congregational meetings were held, and several letters addressed to the Conference at Bowling Green, expressing opposition to division.

When the Kentucky Conference met in September, they very promptly called on their delegates to give a report of their actions and the reasons for the same. Dr. Bascom did what he seldom did, made a lengthy speech on the Conference floor, explaining the situation to the Conference. He was requested to furnish the address for publication, but if he did so we have not

been able to find a copy of it. A committee of nine members was appointed to take the whole matter under consideration and report their findings to the Conference the next day. Their report is found among the papers belonging to that year. After a suitable preamble they offered for the consideration of the Conference a series of resolutions, embracing the following points: 1. That the action of the General Conference in the case of Bishop Andrew is not sustained by the Discipline. 2. "That we deeply deplore the prospect of division growing out of the proceedings, and that we do sincerely hope and pray that some effectual means may be suggested and devised" to avert such a calamity. 3. That the holding of the Convention at Louisville be approved. 4. That should a division be found indispensable, it shall not be regarded as a secession but that the Southern branch of the Church be recognized as a co-ordinate branch of the Methodist Episcopal Church in the United States, simply acting under a separate jurisdiction. No change in the Discipline is to be made. 5. "That unless we can be assured that the rights of our ministry and membership can be effectually secured according to the Discipline, against future aggression, and reparation be made for past injury, we shall deem the contemplated division unavoidable." The sixth resolution approves the course of the Kentucky Conference delegates, and the seventh provides for the publication of the resolutions. This report is signed by M. M. Henkle, G. C. Light, H. H. Kavanaugh, J. S. Tomlinson, W. B. Kavanaugh, C. B. Parsons, B. H. McCown, J. Tevis, and T. Bottomly. These resolutions were adopted by the Conference, and the following delegates to the Louisville Convention were chosen: E. Stevenson, H. H. Kavanaugh, H. B.

Bascom, B. T. Crouch, William Gunn, G. W. Taylor, G. W. Brush, J. C. Harrison, B. H. McCown, James King, John James, and T. N. Ralston.

In the Address of the Southern delegates to the Ministers and Members of the Church in the South, the preachers were urged to consult freely their members upon the subject of division, and get their views upon it. Between the close of the Kentucky Conference of 1844 and the meeting of the Convention in Louisville the following May, the matter was submitted to many congregations in Kentucky, and while quite a number of them favored division, it was found that a very large number were opposed to it. They still entertained hopes that the necessity of division might be avoided. No Creek Chapel, in Ohio county, passed strong resolutions condemning the proposed division. Bethesda on the Jeffersontown circuit; Campbellsville, and nearly all the congregations in Louisville opposed it. In the Kentucky Conference, nearly every congregation in the Maysville District recorded its vote against division. The District was then under John C. Harrison as Presiding Elder. In the Minerva circuit, of which Augusta was a part, Dr. J. S. Tomlinson, then President of Augusta College, and A. H. Redford, the pastor of the circuit, publicly debated the question in a number of the congregations, and when the time to determine their adherence came, only the church at Augusta adhered to the North. In the interior of the State the sentiment was more favorable to division, but there was a very considerable minority in all these churches who were bitterly opposed to the separation. Some refused to go into the M. E. Church, South. Many of these united with other denominations, and they and their families were lost to Methodism. The number so



Fourth Street Methodist Church, Louisville, Ky., in which the Methodist Episcopal Church, South, was organized, May, 1845.

lost, with their families, ran into the thousands. When we remember the strong opposition that existed in Kentucky, we can the better understand some of the events which afterwards occurred.

When the Convention met in Louisville on May 1, 1845, all the delegates from the Kentucky Conference were present. Dr. Lovick Pierce, of the Georgia Conference, and Rev. T. N. Ralston, of the Kentucky Conference were elected temporary chairman and secretary. Bishops Andrew, Soule, and Morris were present, and were requested to preside over the Convention. Bishops Andrew and Soule consented to do so, but Bishop Morris declined. Thomas O. Summers was elected permanent secretary, and T. N. Ralston, Assistant. A Committee on Organization was appointed, consisting of two from each Annual Conference represented, the members from the Kentucky Conference being Dr. Bascom and Rev. Edward Stevenson. Dr. Bascom was chairman of the committee and wrote the very lengthy and able document, the adoption of which brought into being as a separate ecclesiastical connection the Methodist Episcopal Church, South. As Dr. E. H. Myers, in his book, *"Disruption of the M. E. Church,"* gives an admirable summary of the action of this Convention we give his statement in preference to our own.

A Committee on Organization was appointed to canvass the acts of the several Annual Conferences; to consider the propriety and necessity of a southern organization, according to the "Plan of Separation," and to report the best method of securing the objects contemplated in the appointment of the Convention; and were instructed, also, to inquire if anything had taken place during the year to render it possible to maintain the unity of Methodism under the same General Conference jurisdiction without the ruin of Southern Methodism. After a free interchange of views from day to day, on the 15th of May this committee reported at length. Their report covered much ground, but they

reached these conclusions: That the General Conference of 1844 gave full, and express, and exclusive authority to "the Annual Conferences in the slave-holding States" to judge of the propriety, and decide upon the necessity, of organizing "a separate ecclesiastical Connection in the South; that sixteen such Conferences were here represented; that it is in evidence that the ministry and membership of the South, nearly five hundred thousand, in the proportion of about ninety-five in the hundred, deem a division of jurisdiction indispensable—an urgent necessity; that unless this is effected, about a million slaves, now hearing the gospel from our ministers, will be withdrawn from their care; that a mere division of jurisdiction cannot affect the moral unity of the great American Methodist family—the Methodist Episcopal Church—as this expressly authorized division only proposes to invest the general jurisdiction in two great organs of Church-action and control instead of in one, as at present; that not only will the moral oneness and integrity of the great body not be affected by it, but peace and unity will be restored to the Church; and that while thus taking their position on the ground assigned them by the General Conference of 1844, as a distinct ecclesiastical Connection, the Southern Conferences are ready and willing to treat with the Northern division of the Church at any time, in view of adjusting the difficulties upon terms and principles that may be satisfactory to both; and then these delegates did "solemnly declare the jurisdiction hitherto exercised over the Annual Conferences represented in the Convention by the General Conference of the Methodist Episcopal Church entirely dissolved; and that said Annual Conferences are hereby constituted a separate ecclesiastical Connection under the Provisional Plan of Separation adopted by the General Conference of 1844; and, based upon the Discipline of the Methodist Episcopal Church, comprehending the doctrines and entire moral, ecclesiastical, and economical rules and regulations of said Discipline, except only in so far as verbal alterations may be necessary to a distinct organization, which is to be known by the style and title of the Methodist Episcopal Church, South."

At its session in 1845, the Kentucky Conference almost unanimously aligned itself with the Methodist Episcopal Church, South. Among the ministers the opposition to the separate organization practically disappeared. Dr. J. S. Tomlinson, who joined the Ohio Conference of the M. E. Church without the courtesy of a formal withdrawal from the Kentucky Conference, and without waiting to avail himself of the privilege of adhering to the M. E. Church as provided for in the Plan of Separation, drew off the Augusta society

with him, and created considerable disturbance in that section of the northern border of the Conference. But for him we think it will be conceded that there would have been but little trouble in that section. At Maysville, under the leadership of John Armstrong, a part of the church drew off and established an M. E. Church at that place. The Presiding Elder of the Cincinnati District appointed the Rev. William H. Lawder as preacher in charge of Augusta and Maysville. Suit was brought, claiming possession of the church building at Maysville, which finally was decided by the Court of Appeals of Kentucky in favor of the Southern Church. This Maysville Church Case is an interesting bit of history into which we have no inclination to enter here. Let the past bury its dead!

Suffice it to say that the division of the Church brought great excitement and confusion to the Methodists of the Kentucky Conference. Many refused to go into the Southern organization, and joined with others of the Holston, Western Virginia, and Missouri Conferences in petitioning the General Conference of the M. E. Church to send them preachers from that Church. Strong efforts were made by that Church to hold the Conferences along the border, but failing in this, we doubt if the M. E. Church would have come into Kentucky but for this dissenting element among the laity who refused to be identified with the Southern Church. It was at their solicitation that ministers were sent into this territory. If that part of the M. E. Church which composed the majority of the General Conference of 1844 could have retained the leadership in that Church, there would have been no more trouble over the division of the Church than attends the division of an Annual Conference. But radicalism gained the

ascendency. Comparatively few of the northern men who voted for the Plan of Separation were elected to the General Conference of 1848. This Conference repudiated the action of the General Conference of 1844, and then the trouble began. But that is a story which belongs to a later period of the history of Methodism.

We have tried, in the above account, to faithfully set forth the conditions under which the General Conference met in 1844, and to give the views as held by each side of that memorable controversy. We must ask the reader to remember that we are not giving our personal opinions, but are trying to set forth those of the North and South as these attitudes are revealed in the public records. Methodism was not the only denomination which split upon that rock of slavery. The Baptists divided in 1845, and the Episcopal and Presbyterian Churches at a later period. The Episcopal Church was not long in getting together again, and the Presbyterians and Methodists are now trying to effect a unification of the branches, North and South.

From what has been said, we think the following points are clear: 1. Slavery, the cause of the separation, was firmly established in America before Methodism was introduced. 2. The institution was recognized by the Constitution of the United States, and placed by that instrument under the control of the several States. 3. The Church, from the beginning, in both the North and the South, regarded slavery as an evil, but not until a later period did any part of the Church regard it as necessarily a sin. 4. The Church in the South, where its labors were carried on among a slave-holding people, recognizing the fact that it was powerless to do away with the institution, and felt it their duty to follow the example of the Apostles, preach

the gospel alike to master and slave, and save as many of both as they possibly could, patiently waiting until the time for the abolition of slavery should come. 5. The abolition sentiment in the North, out of the Church as well as in it, and the pro-slavery sentiment among the people of the South, brought about such a situation in 1844, that division was a necessity if the Church was to be saved in the two antagonistic sections. 6. The action by the majority against Bishop Andrew in 1844, was prompted by a desire to save the Church from severe losses in the North; while the measures adopted by the minority were equally necessary to save the Church in the South from what they believed was certain ruin. 7. Division was looked upon by the delegates from both North and South as the only way out of a most distressing situation. The future proved the correctness of their godly judgment. Both sections of the Church have greatly prospered. The North was saved from the disasters which threatened it, and the South was saved from the calamities it felt sure would befall if it continued under the jurisdiction of a General Conference dominated by such strong anti-slavery sentiment.

But what about the turmoil and strife between the two branches of the Church? It was not the Separation, but the unwise and unbrotherly conduct of future years which brought about these unhappy events. We believe that all parties now see and lament these regrettable happenings, and again recognize the fact that we are brethren, parts of the same great family; and that there is now in the breasts of all a great longing to sit again at the same fireside and to partake of the joys of the same family life.

CHAPTER XI

ENTER THE METHODIST EPISCOPAL CHURCH, SOUTH.

When the Kentucky Conference met in the fall of 1844, it was in the Presbyterian Church at Bowling Green. Bishop Edmond Storer Janes was in the chair. Bishop Janes had been elected to office at the preceding General Conference, and was a favorite with the delegates from the South. It was perhaps their vote that elected him. He had been Agent for the American Bible Society, had visited many of the Southern Conferences, and had won the confidence of these men. He was a native of Sheffield, Massachusetts, but a member of the Philadelphia Conference. Bishop Simpson says of him: "Bishop Janes was one of the most remarkable men in the history of Methodism—with no superiors and few equals." Some one else has pronounced him "as practical as James, as cautious as Peter, as tender and loving as John, and as many-sided and comprehensive as Paul." This was the only time he presided over the Kentucky Conference, for before another session, the Conference was under the jurisdiction of the M. E. Church, South.

On the motion of Drummond Welburn, the Minutes of this session were ordered published in pamphlet form—the first time this was done.

The number of schools under the patronage of the Conference at this time is rather surprising. Augusta College was practically abandoned. Dr. J. S. Tomlinson was still its President, and had a corps of instructors in the various departments, though the Ohio Conference was now building Ohio Wesleyan at Delaware,

Ohio. Transylvania was in successful operation, and had the support of the Kentucky Conference. Dr. and Mrs. Tevis were in charge of Science Hill; Dr. T. N. Ralston was Principal of the Lexington Female High School; the Green River Seminary for Young Ladies, at Greensburg was under the management of Rev. R. R. Peebles; Funk Seminary, at LaGrange, was conducted by Rev. I. R. Finley; the Richmond Female Seminary was superintended by "Brother Smith;" and there was the Morris High School in Louisville, and the Bardstown Female Academy at Bardstown.

Lewis S. Marshall had been a member of the Holston Conference. Having located, he was this year readmitted into the Kentucky Conference, but after one year at Eddyville, was transferred first to the East Texas, then to the Arkansas Conference, where he was an efficient worker until his death in 1862. Those who are familiar with the record of "Parson Brownlow" of East Tennessee, will be interested to know that Marshall was the officiating clergyman at the wedding of this very unique character.

Fifteen new men were received on trial. Of these, Mitchell Land had been on trial in 1841, and has had notice in the record of that year. Ashbel Parcel dropped out of the ranks after serving one year, not wishing to adhere to the M. E. Church, South. After two years on Owsley Mission and Livingston circuit, Robert McNutt is allowed "to travel for his health." We are informed that he died at New Orleans the following March. Anthony Cannon was discontinued at the end of one year, but was again admitted into the Louisville Conference at its first session in 1846. He located in 1853. John McCullough was in the work only four years. Aaron Moore had been admitted in

1839, but was discontinued in 1842, in order to improve his education. He is again admitted and gave thirteen years of effective service in the bounds of the Louisville Conference. He was called to his reward on the 15th of October, 1863. "He was singularly gifted in prayer."

Until 1861, when he became a chaplain in the United States Army, the work of James H. Bristow had been altogether in the bounds of the Louisville Conference, except one year in Arkansas. He held his position as chaplain until 1864, then located, and afterwards entered the Kentucky Conference of the M. E. Church, and died a member of that Conference in 1870.

John Bowden was a native of Baltimore. He is said to have been a superior preacher, very successful and greatly beloved by young and old. He was among the number who were transferred from the Kentucky to the Louisville Conference in 1846, and was stationed at Bowling Green for two years. At the end of that time "he was allowed to travel southwardly, at will, on account of ill health." He was never able to take up regular work in the ministry again, but studied medicine and practiced for some time in Bowling Green. He removed to Russellville, and there died, August 5, 1854.

With the exception of one year, the ministry of Jack W. Kasey was spent in the Louisville Conference. In his memoir it is said that "while he was effective among us, he labored with great acceptability to the people in his various charges. He was a man of fine address in the pulpit, and unusually interesting in the social circle. Among the poor, he was a comforter; among the sick, an angel of mercy; among his flock, a pastor indeed. As a preacher he was concise and prac-

tical—a workman approved of God, rightly dividing the word of truth. Truly he was a good man, a good preacher, a good pastor, and through his labors many were added to the Church.” His translation occurred August 2, 1859.

Hugh Rankin, after a few years in Kentucky, went to West Virginia. His name stood among the superannuates in 1861, but the War between the States came on, and such was the disturbed condition in that section that no sessions of the Western Virginia Conference were held until 1866. His name does not appear in the Minutes that year, and we have been unable to find further trace of him. It is probable that he was called away from the turbulent scenes of conflict to that land where peace forever reigns.

In our childhood, while living with our uncle in the eastern part of Bourbon county, his home was one of the preaching places on the Sharpsburg and Bethel circuit. One of our earliest recollections is of William Bickers, the pastor of that circuit, holding services in our home. He was born in Scott county; joined the Church and was converted before he was out of his teens; was licensed to preach and admitted into the Kentucky Conference in 1844, and was a saintly man. Most of his ministry was spent in the Western Virginia Conference of which he was a charter member, but during the troubles incident to the war, he, with other Southern Methodist preachers, was driven out of West Virginia, and came back to Kentucky. Tall, slender, with clear marks of tuberculosis, he did not live long after leaving the Sharpsburg and Bethel circuit. He died February 22, 1875, and at his own request was buried in the cemetery at Danville.

William G. Johns was a very delicate man. Sev-

eral times during his twenty-one years of service did he have to stop and recruit his strength. But his labors were greatly blessed, and gracious revivals marked his efforts to the last. His end was peace. Death found him ready, October 23, 1866.

The name of John W. Cunningham was very familiar to the readers of *The Central Methodist* forty years ago. He had a facile pen, and wrote much for the church press. He was always interesting, and his mind was a perfect storehouse of historical information. For several years he edited a "Kentucky Page" in the *St. Louis Christian Advocate*, when that paper was recognized as the organ of the Kentucky and Louisville Conferences, and he made of it a lively department. He was for some time a member of the Kentucky, then of the Louisville, then of the Missouri Conference. After he had gone to Missouri, and when publishers had undertaken to publish a history of the Churches of Louisville, Mr. Cunningham was asked to write that of the Methodist churches of that city. With no written data at hand, he wrote, out of his memory, a history of these churches which is equal to any in the volume. He finally went to California to make his home with a daughter, and died in that State when in the ninety-sixth year of his age. We have in our files quite a number of very interesting letters from him bearing on the history of Methodism in Kentucky. He died January 13, 1920, having been a minister for nearly seventy-six years.

1845. More things happened at the session of the Kentucky Conference of 1845 that are of interest to the reader than is usual in such a gathering. The new organization was just getting under way, various matters must be arranged, and incidents of general and per-

sonal interest occurred. The session was held in the Hall of Representatives at the State Capitol, and Frankfort entertained the Conference in splendid style. Travelers reached the Capitol either by horse back or stage coach, as there were no railroads entering Frankfort, except the short line from Lexington, and this was not a very inviting means of reaching the city. The road was rather dangerous, and the speed was from twelve to fifteen miles an hour. The boats then on the Kentucky River were slow and not very attractive. There were no lights on the streets prior to 1841, except such as the pedestrians carried, and even in 1845 the streets were dimly lighted and the pavements difficult to negotiate. The city was full of visitors. The re-interment of the remains of Daniel Boone and his wife, Rebecca Bryan Boone, took place during the session of the Conference, and the Bishop and all the ministers marched in a body to the cemetery, and took part in the ceremonies. The prayer offered by Bishop Soule was pronounced most eloquent and appropriate and made a profound impression on the multitudes who had gathered.

Daniel Boone had died about twenty-five years before this and had been buried in Missouri. His wife had died five years earlier. The State felt that the ashes of the old pioneer should rest in the State which he had rescued from the wilderness, and the Legislature made an appropriation sufficient to remove the remains of both Boone and his wife, and re-bury them in the beautiful cemetery overlooking the Capitol and the country stretching for miles up and down the Kentucky River. On the first day of the Conference, an invitation was received from the committee on arrangements, asking that the Conference attend upon

the burial, and the invitation was accepted. It is stated that "when the coffins were opened it was found that the large bones were perfect in size and shape, but of a very dark color and so far decomposed in substance as to have lost their strength and weight, to a considerable extent; a number of the small bones were rotten and could not be raised in form. Their coffins were entirely rotten except the bottom planks." So ends the strength and glory of all flesh!

Bishop Joshua Soule was in the chair at the opening of the Conference, but Bishop Andrew was present and presided much of the time. He alone signed the Minutes as President of the Conference. T. N. Ralston and W. M. Grubbs were elected Secretaries.

Of course it was necessary that the Conference should make such readjustments as would put them legally and fully into the Methodist Episcopal Church, South. "Bishop Soule addressed the Conference at some length on the subject of Methodism, especially concerning the great agitation through which the Church has recently passed, terminating in a separation of jurisdiction between the North and the South. Dr. Bascom presented and read a preamble and resolutions connected with the subject of division. It was resolved to take up and act upon the resolutions."—Minutes.

We think our readers will be interested in this paper of Dr. Bascom's, the adoption of which placed the Kentucky Conference, the first Conference to take action on the matter, formally and finally in the Methodist Episcopal Church, South. We give it entire:

Whereas, the long continued agitation and excitement on the subject of slavery and abolition in the M. E. Church, and especially such agitation and excitement in the last General Conference, in connection with the civil and domestic relations of

Bishop Andrew as the owner of slave property by inheritance and marriage, assumed such form in the action in the case of Bishop Andrew as to compel the Southern and Southwestern delegates to believe, and formally and solemnly declare, that a state of things must result therefrom which would render impracticable the successful prosecution of the objects and purposes of the Christian ministry and church organization in the Annual Conferences within the limits of the slave-holding States, upon the basis of which resolutions the General Conference adopted a provisional Plan of Separation, in view of which said Conferences might, if they found it necessary, form themselves into a separate General Conference jurisdiction;

And whereas, said Conferences, acting first in their separate Conference capacity as distinct ecclesiastical bodies, and then collectively by their duly appointed delegates and representatives in General Convention assembled, have found and declared such separation necessary, and have further declared a final dissolution in fact and in form of the jurisdictional connection hitherto existing between them and the General Conference of the M. E. Church as heretofore constituted, and have organized the Methodist Episcopal Church, South, upon the unaltered basis of the Doctrines and Discipline of the M. E. Church in the United States, as authorized by the General Conference;

And, whereas, said Plan of Separation as adopted by the General Conference and carried out by the late Convention of Southern delegates in the city of Louisville, Kentucky, and also recognized by the entire Episcopacy authoritative and of binding obligation in the whole range of their administration—provides that Conferences bordering on the line of division between the two Connections, North and South, shall determine by vote of the majority of their members respectively, to which jurisdiction they will adhere, therefore, in view of all the premises, as one of the bordering Conferences, and subject to the above-named rule,

1. Resolved by the Kentucky Annual Conference of the M. E. Church, that, in conformity to the General Conference Plan of Separation, it is necessary that this Conference decide by vote of a majority of its members to which connection of the M. E. Church it will adhere, and that we now proceed to make such decision.

2. Resolved, that any member or members of this Conference declining to adhere to that connection to which the majority shall, by regular official vote decide to adhere, shall be regarded as entitled, agreeably to the Plan of Separation, to hold their relation to the other ecclesiastical connection, North or South, as the case may be, without blame or prejudice of any kind, unless there be grave objections to the moral character of such member or members, before the date of such formal adherence.

3. Resolved, that, agreeably to the provisions of the General Conference Plan of Separation and the decisions of the Episcopacy with regard to it, any person or persons from and after the date and act of non-concurrence with the majority, as above,

cannot be entitled to hold membership, or claim any of the rights or privileges of membership in this Conference.

4. Resolved, That as a Conference claiming all the rights, powers and privileges of an Annual Conference of the M. E. Church, we adhere to the Methodist Episcopal Church, South; that all our proceedings, records, and official acts hereafter be in the name and style of the Kentucky Annual Conference of the Methodist Episcopal Church, South.

H. B. BASCOM.

Frankfort, Ky.
Sept. 10th, 1845.

The vote on the adoption of these resolutions was taken by the yeas and nays, and only five, viz., James Ward, A. Kelly, R. G. Gardiner, J. G. Bruce, and Allen Sears, voted against its adoption. These voting in the negative were allowed certificates of their standing in the Conference so that they might go to the M. E. Church without blame or censure of any kind. J. G. Bruce afterwards changed his decision, and announced his adherence to the M. E. Church, South. In the case of the old veteran, James Ward, it was agreed that his allowance from the fund for superannuates should be continued to him. He later placed his membership in the Baltimore Conference of the M. E. Church. Allen Sears went to Indiana. Gardiner continued in the M. E. Church, South, until 1864, when he united with the Kentucky Conference of the M. E. Church. Albert Kelly remained until his transfer to Oregon some time later. William Butt and Ashbel Parcel, not being full members of the Conference, but preferring connection with the North, were simply dropped from the roll.

When the name of Joseph S. Tomlinson was called, it was announced he had gone to the Ohio Conference of the M. E. Church, without waiting to comply with the provisions of the Plan of Separation. On motion of Jonathan Stamper it was unanimously resolved that, "in the opinion of this Conference, the conduct of Dr.

Tomlinson has been improper and highly injurious to the peace of the Church and in violation of the Plan of Division adopted by the General Conference of 1844." A. J. McLaughlin had also joined the Ohio Conference.

Resolutions were adopted approving the conduct of Bishops Soule and Andrew in resisting the alleged illegal action of the General Conference at New York, and Rev. Dr. Joseph A. Waterman, the venerable William Burke, and Rev. Isaac Ebbert, all of the Ohio Conference, made application through Bishop Soule for admission into the Kentucky Conference. They were admitted by a unanimous vote in each case. E. W. Sehon, S. A. Latta, and G. W. Maley, after notifying the Ohio Conference that they would adhere to the Church, South, were received into the Tennessee Conference, but subsequently transferred to the Kentucky Conference.

On motion it was requested that the General Conference to meet at Petersburg, Virginia, in May, 1846, would locate the Book Concern of the M. E. Church, South, in Louisville. It was further requested that, as soon as a Book Concern should be established, the Agents would publish a work of Thomas N. Ralston, entitled, "Theological Lectures." This book was, in due time, published by Morton and Griswold, under the title, "Ralston's Elements of Divinity," a standard work on theology which held a place in the Course of Study for undergraduates for many years.

As the General Conference was to meet the following May, an election of delegates was in order. H. B. Bascom, H. H. Kavanaugh, B. T. Crouch, J. Stamper, G. W. Brush, Edward Stevenson, T. N. Ralston, N. B. Lewis, C. B. Parsons, and John C. Harrison were elected in the order given. Joseph A. Waterman and James

King were elected reserve delegates. A day or two after this election, in view of his transfer to the Missouri Conference, C. B. Parsons tendered his resignation as a delegate, but the Conference voted to make no change, but to recognize Dr. Parsons as their representative, even though he was a member of another Conference at the time the General Conference met; thus again endorsing the English plan of representation rather than the American plan.

The *Southwestern Christian Advocate*, edited by Dr. J. B. McFerrin and issued from Nashville, had taken the place of the *Western Christian Advocate* as the organ of the Conference, and, upon the request of Dr. McFerrin, the Bishop was requested to appoint Moses M. Henkle as Assistant Editor. Dr. Henkle was a man of splendid ability, of fine equipment, and was well fitted for the position. He remained as editor of various Church periodicals until our publishing interests were broken up by the Civil War.

At the session of 1844, the Conference had appointed Rev. Thomas H. Lynch an agent to investigate the title of the Methodist Church to certain real estate which had been granted to the Church for educational purposes. His report contains facts which we think our readers will be glad to have. We therefore give the report:

In the year 1797, John Lewis conveyed 100 acres of land, lying on the Kentucky River, to Francis Poythress and others as trustees of Bethel School, in trust, that a school or seminary of learning should be established and continued thereon, under the control and general supervision of the Methodist Episcopal Church. According to the provisions of said deed of trust, a school was commenced and continued for a few years, when the school was moved from the land conveyed as above, to Nicholasville. The removal of the school to Nicholasville was considered a breach of trust, and thereupon said land reverted to the heirs of Lewis, and has since by legal conveyance, pass-

ed into the hands of third persons. The trustees of said school were then incorporated by an act of the Legislature, under the name of The Trustees of Bethel Academy. By a subsequent act of the Legislature of Kentucky, 6,000 acres of land lying on the Ohio, in the lower part of Kentucky, were granted to said Academy. The Trustees under the authority of law have sold 5,000 acres of said grant, and after defraying the expenses attending the sale of said land, have loaned at six per cent the purchase money arising from said sales. It does not appear from any act of the Legislature or from any public record, that the Methodist Episcopal Church have possessed or exercised any control over said Academy since the reversion of the one hundred acres to the heirs of Lewis, as before stated. Believing (from) the history of said Academy (that it) was the intention of the original founders of the Academy to establish a literary institution under the control and patronage of the Methodist E. Church, and that such control has passed from the Church by a non-exercise of authority, it is respectfully suggested to this Conference that Commissioners be appointed by the body to address a memorial to the Legislature, praying that the act of incorporation of Bethel Academy be so amended as to give this Conference the appointment of the Trustees of the Academy, or that such Commissioners be authorized and empowered to negotiate with the present Board of Trustees on behalf of the Church for the general control and management of said Academy, according to the intention of the original founders.

This gives us the clearest answer we have seen to the question of what became of the title and control of Bethel Academy, though it does not tell us what became of the money received from the sale of the land granted by the Legislature, nor does it inform us of the sale of the 1,000 acres which, at that time, remained unsold. After the school had been removed to Nicholasville it ran under the name of Bethel Academy. As suggested by Dr. Lynch, a commission was appointed to pursue the matter further, but nothing came of it.

At this session of the Conference, Clinton Kelly offered a resolution asking for the division of the Conference. This resolution was referred to a committee, who reported favoring the division and asking that the line separating the two Conferences to be established, begin "at the mouth of Second Street, Louisville, thence

with said street south to the corporate limits of the city, thence with the line of corporate limits to the Bardstown turnpike," thence through Bardstown, Springfield, Haysville, Liberty and Jamestown, to the Cumberland River, etc. A motion was made to amend, so that the line of division would begin at the mouth of Salt River. Still another motion would place it at the mouth of Harrods Creek, which motion was adopted. Later it was moved to reconsider, and the original report of the committee, recommending that the city of Louisville be divided between the two Conferences, was approved. However, a committee was appointed to confer with the members of the Church in Louisville about the line of separation, and no doubt that they opposed the division of the city between two Conferences. When the General Conference made the division, the mouth of Harrods Creek was made the point of beginning.

Isaac W. B. Taylor, Caleb T. Hill, Peter V. Ferree, Titus C. Briggs, Henry Hobbs, Thomas F. Vanmeter, John T. Crandell, John S. Noble, Samuel D. Aiken, Stephen Noland, William M. Riddle, and Sam'l. L. Reed were admitted on trial, while W. M. Crawford and Alanson C. DeWitt were readmitted. Of those admitted Stephen Noland and William M. Riddle were discontinued at the end of the year. Noland was a lawyer, and his business as Commonwealth's Attorney prevented his continuing in the work at this time. He was one of the leading men of his day. His home was at Nicholasville, and no man in his county wielded a greater influence for good. He took up the work again in the Conference, and we will have occasion later to speak of his labors. Riddle was a member of the Irvine family of Riddles, and at a later period went

South and was lost sight of.

Titus Briggs disappears after one year, and Samuel L. Reed after two years. Peter V. Ferree located in 1852. John T. Crandell located in 1851, but we are not sure that he did not return to the Conference at a later date. After thirteen years of service, mostly in northeastern Kentucky, Caleb T. Hill located in 1858 and settled near Salem, Mason county. His son, Rev. E. B. Hill, was an honored member of the Kentucky Conference of the M. E. Church. Henry Hobbs located several times on account of health, but succeeded in giving a good many years to the work, mainly in the Louisville Conference. After three years in Kentucky, John S. Noble went first to Arkansas, then to the Indian Mission Conference, where he taught a school among the Indians. He finally went to Texas, and located in 1855. Samuel D. Aiken was also transferred first to Arkansas, then to the Indian Mission Conference. After teaching for a while among the Indians, he returned to Kentucky and was a member of the Louisville Conference for many years. The name of Isaac W. B. Taylor is not found after 1851.

The member of this class who remained in the work longest was Thomas F. Vanmeter. He died a member of the Kentucky Conference after forty-two years. As the result of an accident which happened to him in early life, he was compelled to take a supernumerary relation, which he maintained for several years before his death, though he remained active. He was Secretary of the Kentucky Conference for twenty-one years, the longest term of service in that office ever held by one man. His business qualifications were of high order. He was a man of affairs and was always very systematic and orderly in all he did. He was not

a man who would make himself prominent, but his sterling qualities made him useful. He was a native of New Jersey, but came to Kentucky in early life, and was soundly converted while yet a young man. Our impression of him when, as a young man, we met him in the Kentucky Conference, was, that he was solid and capable rather than brilliant, which is far better. One of his sermons appears in the "Kentucky Conference Pulpit," a volume of sermons published by Dr. Robert Hinter in 1874. It exhibits good ability and much evangelistic fervor. He died in his own home in Louisville, September 20, 1887.

The session of the Kentucky Conference held in Frankfort, in 1845, was the last session in which the preachers who had hitherto composed it ever met together. The General Conference of 1846 established the Louisville Conference, and, according to the rule, those ministers who had served charges in the bounds of the new Conference the preceding year, became members of that Conference. So in the fall of 1846, those in the western part of the State met in their first session at Hopkinsville, while those of the eastern part held their session in Covington. The history of the Louisville Conference during the ninety years that have passed since its organization, is rich in its achievements and in the character of its men. But this history must be told in another volume. A brief summary of the work of the quarter of a century since the organization of the Kentucky Conference must close this number of the series we have planned.

In 1820 the Kentucky Conference was made to include all the State of Kentucky, all that part of Tennessee lying north of the Cumberland River, (together with the Dixon and Dover circuits, lying between the

Cumberland and Tennessee rivers), and at least half of the present State of West Virginia.* In 1824, that part of the Conference lying in Virginia was cut off and added to the Ohio Conference. In 1828, the State line between Kentucky and Tennessee was made the dividing line between the Kentucky and Tennessee Conferences, limiting the Kentucky Conference to this State. At its next session the Bishop was requested by vote of the Conference to transfer to the Tennessee Conference the Clarke's River circuit, which embraced practically all that part of the State west of the Tennessee River, and known as "Jackson's Purchase." This was done. The Kentucky Conference from this time until 1846, embraced all of Kentucky east of the Tennessee River.

That part of the State west of the Tennessee River has been a fruitful field for Methodism. It became a part of the Memphis Conference in 1840, and by 1845, its membership had steadily grown until there were more than five thousand members in that field. It would be a pleasure to follow the development of the work in that section, but this must be postponed for the present.

Due largely to the intense political excitement and factional strife among the people of Kentucky, the growth of membership during the first years of the Kentucky Conference was slow. Beginning with a little less than 16,000 members, there were in 1830 only 22,402 white members and 5,284 colored. Most of

*The State of West Virginia was not formed until 1863. When the Conference which now embraces the greater part of that State was established in 1850, most of its territory was in Virginia, hence the Conference was called, not the West Virginia Conference, but the Western Virginia Conference, the

this increase was made during the last two or three years of the decade. Soon after that time, there was a season of refreshing and the number of members rapidly enlarged. Toward the last of this second decade of the Conference, the number and sweep of the revivals were most gratifying. In 1835 there was reported a net increase of 1,927 members; in 1836, 1,998; in 1837, the increase was 1,675; in 1838, it was 3,958; in 1839, it was 2,318. This revival influence continued until 1844, when the agitation over the subject of slavery sapped the spiritual vigor and brought about an actual decrease of more than 1,500 members. In 1837, Edward Stevenson reports a great work in Lexington, where he had the assistance of John Newland Maffitt. Over one hundred were converted. A little later, Maffitt went to Georgetown where there was a most gracious work. In Louisville, Francis A. Dighton, Agent of the American Bible Society, assisted Richard Tydings in a great meeting. In February, 1838, Absalom Wooliscroft reports over 500 added in the Madison circuit. From the Minerva circuit, F. A. Savage reports over two hundred added, a new appointment established at Lawrence Creek, a new church building dedicated at Minerva, and another at Dover. At Harrodsburg, John Newland Maffitt was with George McNelly, and one hundred and thirty professed conversion, with sixty more at Durham's camp ground. Edwin Roberts reports a gracious meeting at Bell's Chapel; E. M. Bosley, one hundred professions in Wayne circuit; John Denham, a gracious work at Burkesville; A. C. DeWitt reports thirty saved on Elizabethtown circuit; A. L. Alderson eighty conversions at Madisonville; G. W. Brush two hundred and twenty

were visited by great works of grace during this period. In 1841, Edwin Roberts and Richard Deering held a meeting at Salvisa, Mercer county. There had been no regular Methodist preaching at that place, and only six Methodists were found in the vicinity. A church was organized with eighty members, and placed in a circuit at the following Conference.

It would seem from such reports as these that the increase in membership would be greater than it was. But it must be remembered that for a long time, Kentucky was a gateway through which people passed to newer States. Not only did many preachers go from this State into Ohio, Indiana, Illinois, Missouri, Tennessee, Mississippi, Arkansas, Louisiana, and Texas, but likewise a proportionately large number of Methodist members migrated to these States. A man who knew the field as well as any other man, said to the writer, "As many Methodists, who were converted in Kentucky, can be found in other States as there are Methodists left in Kentucky."

When the Kentucky Conference was established in 1820, there were four Presiding Elders' Districts; in 1845 there were eleven, viz., the Maysville, Covington, Lexington, Shelbyville, Louisville, Hardinsburg, Morganfield, Hopkinsville, Bowling Green, Harrodsburg, and Barbourville. The Conference began with about thirty charges; in 1845 there were one hundred and thirteen. In 1820, there were, all told, ninety-six preachers employed; in 1845 there were one hundred and forty-nine. The very incomplete statistics of the first Conference session do not inform us how many local preachers there were at the beginning, but in 1835 there were four hundred and fifty. The number of church buildings in 1845 was four hundred and eight,

with only twenty-five parsonages. There were no Sunday Schools reported at the first session in Lexington, and we doubt if more than a very few were then in operation in the Conference. In 1845, there are one hundred and nineteen Sunday Schoods, with 796 teachers, and 5,988 scholars. There was no other young people's work.

While it was attempted to cover the territory of the State with a gospel ministry, and this made necessary the appropriation of some missionary money to poor charges in the mountains and elsewhere, the missionary operations of the Conference were confined almost entirely to the slave population. Ministers everywhere were charged to give attention to the slaves, and a few men were appointed exclusively to this work. The gathering into the Church of nearly ten thousand colored people was no small achievement. It should be remembered by our readers that the M. E. Church, South, always showed a deep interest in the salvation of the slaves. In 1860, there was a colored membership in this Church of 207,766. Our statistical tables carried a column for colored members until 1896. The total amount of the contributions by the Conference for Missions in 1845 was \$2,277.18.

In educational matters the Methodists of Kentucky have never been fortunate. We have undertaken to do great things when our resources were too small for the tasks. It was not for want of students, but for lack of money that Bethel Academy failed, and had been entirely abandoned when the Kentucky Conference came into being. With Augusta College it was the same story. This institution, founded in 1822, accomplished wonderful things upon very small capital. Some of the best men that could be found in all Methodism

were brought into its faculty, but they bankrupted themselves in serving the Church in this capacity. They could not long endure the sacrifice, and left the institution for want of financial support. Its halls were full of students, and some of the finest men in all the walks of life were trained in Augusta College. By 1845, it was obvious that the College was doomed. It could not continue without adequate endowment, and there was no hope of securing the money with which to endow it. When the offer of the control of Transylvania was made, the Kentucky Conference with alacrity gave up the sinking enterprise and accepted the offer of the trustees of the Lexington institution. Even Dr. Tomlinson voted for its acceptance.

Transylvania had been anything but a success up to this time, yet it was well located, and with proper management and with adequate resources it gave promise of great things. It had been under Presbyterian, Baptist, Episcopalian, and Unitarian control, but had been a disappointment in every case. Near the end of the financial panic through which the country had passed, the institution was far from prosperous, and the Trustees decided to put the University in the hands of the Methodists. The tender was for the control of the Academic and Preparatory Departments only, while the Schools of Medicine and Law remained under the control of the Board of Trustees. The plan was for the Kentucky Conference to take over the institution, then as soon as the General Conference could act upon it, have the entire Methodist Episcopal Church adopt it as its University. The Kentucky Conference unanimously accepted the tender, and the Educational Commission appointed by the General Conference of 1840 agreed to take over the institution

for the Church, but the terms of the agreement were not yet ratified by the parties concerned. When the General Conference met in 1844, the division of the Church was so probable, and as the University was in southern territory and must draw its support mainly from that section, the matter was not submitted to that General Conference, but reserved to be presented to the first General Conference of the M. E. Church, South. When this body met in Petersburg, Virginia, in May, 1846, the tender was again made and accepted. Dr. Bascom, who had been Acting President of the institution since 1842, was made President and a very excellent faculty was secured. Under Dr. Bascom's administration, Transylvania flourished for a while, but internal dissensions, denominational jealousies, and the failure of the other Conferences to give the necessary support, compelled its abandonment in 1848.

Transylvania never had greater prosperity than during Dr. Bascom's administration. In 1844, the combined enrollment in the various schools was 552. Dr. James B. Dodd, who had been Professor of Mathematics and Natural Philosophy, and who was the author of a series of mathematical text-books, succeeded Dr. Bascom as President *pro tem*, and held the position until 1856. The faculty during Dr. Bascom's incumbency included such men as Dr. Dodd, R. T. P. Allen, Thomas Lynch, J. L. Kemp, W. H. Anderson, Rev. Joseph Cross, Dr. Robert Peter, Francis W. Capers, Rev. Wright Merrick, and others. While we grieve over another educational failure, the University accomplished a splendid work while under our control, and was a credit to the Church that fostered it.

We have called attention to the fact that the public school system of Kentucky was not then developed,

and that there were no public high schools. It devolved upon the Church to supply this need, and Kentucky Methodism did its part. Rev. John Tevis and his excellent wife made of Science Hill School one of the finest institutions for girls in all the South. Dr. T. N. Ralston established another excellent school for girls in Lexington. A girls' school was established in Mt. Sterling by the daughter of Jonathan Stamper and continued it for several years. Rev. R. T. P. Allen, the founder of Kentucky Military Institute, put his school under the supervision of the Church and visitors were appointed to it. Schools at LaGrange, Richmond, Bardstown, Greensburg, Louisville, Glasgow, and other places did excellent work until their existence was made unnecessary by larger and more permanent institutions.

Of the one hundred and forty-nine preachers given appointments in 1845, only twenty-five of them had parsonages furnished them. Salaries had advanced but little during the twenty-five years since the Conference was established. The highest salary paid to any Presiding Elder for the year 1844-5, was to B. T. Crouch, on the Lexington District, in the sum of \$320. William Holman on the Louisville District was paid only \$200. R. D. Neale received from the Hardinsburg District, \$124. James King served the Harrodsburg District for the munificent sum of \$162. The salaries of pastors was on the same level. Fourth Street, Louisville, paid Rev. John Miller all of \$282, which was the largest salary paid a pastor that year! Brook Street paid \$200. A. H. Redford received from the Minerva circuit \$119.30, while his colleague, J. W. Cunningham, was paid \$51. The pastor of the Morgantown circuit was paid \$14, while the man on the Warsaw charge

received \$35. We do not wonder that many of our men located, or else transferred to other fields. Some of its very best men were lost to Kentucky Methodism because of failure to give them a necessary support.

END OF VOLUME II.

APPENDIX

APPENDIX A

CONSTITUTION OF THE PREACHERS' AID SOCIETY

Article 1. This society shall be known by the denomination, The Preachers' Aid Society of the Kentucky Conference.

Article 2. Any person, by the payment of one dollar annually, on or before the annual meeting of the society, and having regularly subscribed the Constitution of the society, may become a member; and any person paying fifteen dollars at one time, shall be a member for life.

Article 3. The affairs of the society shall be conducted by fifteen managers, ten of whom shall be members of the Kentucky Conference and five, well-known laymen or local preachers within the limits of the Conference, to be chosen annually by a majority of the society, present at each anniversary, except that the first board of managers shall be chosen by the Kentucky Conference. And from among the managers, the Conference first, and subsequently the society, shall elect a President, two Vice-Presidents a Treasurer and Secretary.

Article 4. The President, or in his absence the Vice-Presidents, or in their absence a President *pro tem*, shall preside at all meetings of the Board. The President and any three Managers may at any time call a special meeting of the Board.

Article 5. The Treasurer shall take charge of and hold all the funds of the society, subject always to the control and direction of the Board of Managers; and shall, wherever called upon to do so, deliver over to his successor in office all the funds, books, papers, and property, of whatever kind, belonging to the society.

Article 6. An Executive Committee of three, of which the Treasurer shall be chairman, shall be appointed annually by the society, for the investment of its funds, all of whom shall be members of this society and of the Methodist Episcopal Church, and two, including the Treasurer, members of the Kentucky Conference; and the interest of the funds so invested, shall be held by the Treasurer, subject only to the Board of Managers, except the interest on such donations or subscriptions as may have received a specific direction by the deviser or donor.

Article 7. The funds of this society shall not be appropriated for the relief or assistance of any person or persons whatsoever, except itinerant ministers of the Methodist Episcopal Church, their wives, widows or children; and these shall be assisted in proportion to the length of time such ministers have been effective traveling preachers, and the extent of their labor and sacrifice in the service of the Church, upon a plan of distribution, to be agreed upon by the Managers; and every appropriation not made upon this principle, shall be regarded as special, and shall only be made by a vote of three-fourths of all the

APPENDIX

Managers of the society.

Article 8. Societies may be formed anywhere within the limits of the Kentucky Conference, auxiliary to the Parent Society, upon such terms and conditions, and adopting such constitutions, as may be deemed most advisable—provided always that the funds raised by the auxiliaries be transferred to the Treasurer, and subject to the control and disposition of the Parent Board of Managers.

Article 9. The annual meeting of the society shall be held in the place, and at a suitable time during the annual session of the Kentucky Conference, when the society shall receive from the Board of Managers a statement of the affairs of the society—shall elect its Managers for the ensuing year, and transact all such business as may be deemed necessary to accomplish the objects of its institution.

Article 10. This constitution may be altered or amended at any annual meeting of the society, by an affirmative vote of two-thirds of the members present—provided nevertheless, that no such alteration or amendment shall be deemed valid or in force, until it shall receive the sanction of the Kentucky Conference, then and there in session.

FIRST BOARD OF MANAGERS

Members of the Conference—H. B. Bascom, Jonathan Stamper, H. H. Kavanaugh, William Gunn, Isaac Collard, Richard Tydings, B. T. Crouch, John Tevis, George W. Taylor, R. Corwine.

Lay and Local Managers—Lewis Parker, Wayne county, Ky.; John Armstrong, Maysville; David Herran, Louisville; F. A. Savage, Minerva, Mason county; Charles Campbell, Hopkins county.

OFFICERS OF THE SOCIETY

John Armstrong, President; B. T. Crouch, 1st Vice-President; J. Stamper, 2nd Vice-President; H. B. Bascom, Treasurer; F. A. Savage, Secretary.

APPENDIX

APPENDIX B

THE PLAN OF SEPARATION.

The select committee of nine to consider and report on the declaration of the delegates from the Conferences of the slave-holding States, beg leave to submit the following report:

Whereas, a declaration has been presented to this General Conference, with the signatures of fifty-one delegates of the body, from thirteen Annual Conferences in the slave-holding States, representing that, for various reasons enumerated, the objects and purposes of the Christian ministry and Church organization cannot be successfully accomplished by them under the jurisdiction of this General Conference as now constituted; and

Whereas, in the event of a separation, a contingency to which the declaration asks attention as not improbable, we esteem it the duty of this General Conference to meet the emergency with Christian kindness and the strictest equity; therefore,

Resolved, by the delegates of the several Annual Conferences in General Conference assembled,

1. That, should the Annual Conferences in the slave-holding States find it necessary to unite in a distinct ecclesiastical connection, the following rules shall be observed with regard to the northern boundary of such connection:—All the societies, stations and Conferences adhering to the Church in the South, by a vote of a majority of the members of the said societies, stations and Conferences, shall remain under the unmolested pastoral care of the Southern Church; and the ministers of the Methodist Episcopal Church shall in no wise attempt to organize churches or societies within the limits of the Church, South, nor shall they attempt to exercise any pastoral oversight therein; it being understood that the ministry of the South reciprocally observe the same rule in relation to stations, societies, and Conferences adhering, by vote of the majority, to the Methodist Episcopal Church; provided also, that this rule shall apply only to stations, societies and Conferences bordering on the line of division, and not to interior charges, which shall in all cases be left to the care of that Church within whose territory they are situated.

2. That ministers, local and traveling, of every grade and office in the Methodist Episcopal Church, may, as they prefer, remain in that Church, or, without blame, attach themselves to the Church, South.

3. Resolved, by the delegates of all the Annual Conferences in General Conference assembled, That we recommend to the Annual Conferences, at their first approaching sessions, to authorize a change of the sixth restrictive article, so that the first clause shall read thus: "They shall not appropriate the produce

APPENDIX

of the Book Concern, nor of the Chartered Fund, to any other purpose other than for the benefit of traveling, supernumerary superannuated and worn out preachers, their wives, widows and children, and to such other purposes as may be determined upon by the votes of two-thirds of the members of the General Conference."

4. That whenever the Annual Conferences, by a vote of three-fourths of all their members voting on the third resolution, shall have concurred in the recommendation to alter the sixth restrictive article, the agents at New York and Cincinnati shall, and they are hereby authorized and directed to deliver over to any authorized agent or appointee of the Church, South, should one be organized, all notes and book accounts against the ministers, church members and citizens within its boundaries, with authority to collect the same for the sole use of the Southern Church, and that said agents also convey to the aforesaid agent or appointee of the South all the real estate, and assign to him all the property including presses, stock, and all right and interest connected with the printing establishments at Charleston, Richmond, and Nashville, which now belong to the Methodist Episcopal Church.

5. That when the Annual Conferences shall have approved the aforesaid change in the sixth restrictive article, there shall be transferred to the above agent of the Southern Church so much of the capital and produce of the Methodist Book Concern as will, with the notes, book accounts, presses, etc., mentioned in the last resolution, bear the same proportion to the whole property of said Concern that the traveling preachers of the Southern Church shall bear to all the traveling ministers of the Methodist Episcopal Church; the division to be made on the basis of the number of traveling preachers in the forthcoming Minutes.

6. That the above transfer shall be in the form of annual payments of \$25,000 per annum, and specifically in stock of the Book Concern, and in the Southern notes and accounts due the establishment, and accruing after the first transfer mentioned above; and until the payments are made, the Southern Church shall share in all the net profits of the Book Concern, in the proportion that the amount due them, or in arrears bears to all the property of the Concern.

7. That Nathan Bangs, George Peck, and James B. Finley be, and they are hereby appointed commissioners to act in concert with the same number of commissioners appointed by the Southern organization, (should one be formed) to estimate the amount which will fall due to the South by the preceding rule, and to have full powers to carry into effect the whole arrangements proposed in regard to the division of property, should the separation take place. And if by any means a vacancy occurs in this board of Commissioners, the Book Committee at New York shall fill said vacancy.

8. That whenever any agents of the Southern Church are

APPENDIX

clothed with legal authority or corporate power to act in the premises, the Agents at New York are hereby authorized and directed to act in concert with such Southern agents, so as to give the provisions of these resolutions a legally binding force.

9. That all property of the Methodist Episcopal Church in meeting-houses, parsonages, colleges, schools, Conference funds, cemeteries, and of every kind within the limits of the Southern organization, shall be forever free from any claim set up on the part of the Methodist Episcopal Church, so far as this resolution can be of force in the premises.

10. That the Church so formed in the South shall have a common right to use all the copyrights in possessions of the Book Concerns at New York and Cincinnati, at the time of the settlement by the commissioners.

11. That the Book Agents at New York be directed to make such compensation to the Conferences South, for their dividend from the Chartered Fund, as the commissioners above provided for shall agree upon.

12. That the Bishops be respectfully requested to lay that part of this report requiring the action of the Annual Conferences before them as soon as possible, beginning with the New York Conference.

INDEX

- Abbott, W. McD., 208, 215
 Abolition Activities, 276
 Adams, Wm., 44, 289
 Ahrens, Wm., 250
 Aiken, Samuel D., 206, 207
 Akers, Peter, 53, 165, 168
 Alderson, A. L., 178, 179, 208
 Allen Luke P., 33, 112, 208
 Allen, R. T. P., 253
 Alverson, Pleasant, 152, 153
 American Colonization Society, 142, 168
 Anderson, Wm. H., 220
 Andrew, Bishop J. O., 165, 189, 242, 279
 Ashley, Edward, 120
 Askins, Wm. H., 97, 152
 Atherton, Wm., 100
 Atkinson, John, 252
 Atmore, W. C., 237, 238
 Atterbury, Thomas, 57, 120, 133
 Augusta College, 62, 87, 101, 111, 225, 244, 312
 Augusta Herald, 103
 Babbitt, Carlisle, 157, 162
 Bailey, Andrew, 229
 Baker, Abraham, 121, 152
 Baker, Hiram, 113, 207, 224
 Baker, M. G., 260, 261
 Baldwin, S. D., 253, 256
 Bardstown,—Conf., at, 235
 Barger, John S., 83
 Barker, Greenup, 204, 208
 Barksdale, D. S., 180, 237
 Barnett, Joseph D., 157, 161
 Barth, John, 260, 261
 Bascom, Henry B., 67, 156, 203, 226, 300
 Basham, B. A., 260
 Basket, John C., 229
 Beatty, John, 152, 153
 Bell, Fielding, 237
 Belt, Wm., 113, 120
 Berryman, N. G., 83, 112, 189
 Bethel Academy, 29, 304
 Bickers, Wm., 297
 Bier, John, 253
 Big Sandy Valley, 42
 Biographical Sketches, 131
 Bird, Richard, 135, 188
 Black, Daniel, 78, 113
 Blades, Foster H., 171, 224
 Book Concern, Cincinnati, 14
 Booker, Simon L., 54
 Boone Daniel, Burial, 299
 Borrowed Churches, 198
 Bosley, E. M., 178, 180, 237
 Bottomly, T. W., 236
 Boundaries Ky. Conf., 12
 Bowden, John, 296
 Bowling Green,—Conf. at, 294
 Bowman, W. G., 171, 188
 Bradford Bequest, 118
 Briggs, Titus C., 306, 307
 Bristow, J. H., 296
 Brooking, J. H., 171
 Browder, James, 55, 104
 Browder, Josiah, 70
 Browder, Thomas, 120
 Brown, George, 96
 Brown, Horace, 121
 Brown, Samuel, 70
 Brown, Wm., 105, 143
 Bruce, John G., 250
 Brush, G. W., 138
 Buckhannon, J. M., 180, 203
 Buckner, E. P., 260, 265
 Burke, William, 202, 303
 Burns, Wm., 191, 203
 Burris, G. W., 260, 264
 Butt, Wm., 260, 261 ..
 By-Laws 65
 Campbell, Alexander, 118, 174
 Campbell, Lewell, 157, 163
 Cannon, Anthony, 295
 Capell, Daniel, 153
 Capers, Wm., Resolutions of, 283
 Carrick, John D., 134, 144
 Carter, Joseph, 97, 112, 134
 Cass, Mr. Statement of, 281
 Centenary, 225
 Chambers, Wm., 57
 Chandler, S. P., 260, 261
 Chandler, Thos. W., 121, 122
 Chenoweth, W. J., 260, 261
 Cholera 169, 177
 Christian Advocate, 195, 200
 Circuits and Stations, 40
 Clark, Micajah, 153

INDEX

- Clampet, Moses, 121, 178
 Clifton, Clement, 78, 189
 Cole, Cheslea, 75
 Cook, Valentine, Death of, 66
 Conway, Wm. C., 245, 252
 Corwine, Richard, 188, 260
 Cosby, Minor, 157, 162, 189
 Crain, Caleb, 55
 Crain, Eli B., 178, 179
 Crain, Wm., 133
 Crandle, John T., 306, 307
 Cravens, Nehemiah, 105
 Crawford, W. M., 191
 Crews, Hooper, 146
 Cromwell, Jesse, 229
 Cropper, Thos. C., 145, 188
 Crouch, B. T., 39, 120
 Crow, James C., 107, 152, 171
 Crumbaugh, G. W., 240
 Crutchfield, S., 204, 208
 Culp, James, 121, 133
 Cumberland District, 13, 43
 Cummins, S. P., 245
 Cundiff, Wm., 113, 114, 189
 Cunningham, John W., 298
 Dance Turned into Revival, 24
 Dandy, W. C., 253, 255
 Danley, Leroy C., 240
 Danville,—Conf. at, 224
 Davidson, L. B., 253, 258
 Davis, David H., 219
 Davis, Franklin, 153, 171
 Davis, Garrett, 245, 246
 Davis, Thomas, 171, 208
 Deering Richard, 172
 Deering, Seriah S., 230
 DeMoss, Thomas, 191
 Denham, John, 33, 260
 Dennis, J. H., 253, 260
 Denton, John G., 105, 152
 DeWitt, Alanson C., 204, 205, 260
 Deposition of Bishop Andrew, 283
 Dillard, Allen B., 30
 Dills, Nelson, 77, 113
 Disciples Church Founded, 174
 Dissenting Votes, 1845, 302
 District Conferences, 16
 Division of Conf. Proposed, 227
 Downard, H. T., 253, 254
 Drake, B. M., 36
 Drunkenness, 170, 227
 Duke, Henry S., 108, 203
 Duty, Simpson, 121, 144
 Duncan, Charles, 245
 Duncan, Peter, 218
 Dungan, Richard I., 78, 189
 Eads, Martin L., 147, 208
 Earthquake, 36
 Ebbert, Isaac, 303
 Edmundson, Henry, 180, 208
 Elliott, Allen, 104
 Ellis, John W., 113, 114, 133
 Emory, Bishop John, 166, 167
 English, Francis M., 237
 Evans, Hooper, 136, 189, 208
 Evans, John, 30
 Evans, Moses, 178, 179, 208
 Evans, William, 152, 153
 Ewan, John B., 245, 246
 Fagg, Washington, 121, 122, 188, 204
 Farmer, Thos. P., 146, 189
 Farris, Buford, 146, 203, 208
 Farrow, Joseph, 120
 Farrow, William, 55, 70
 Ferree, James I., 237
 Ferree, Peter V., 306
 Fields, John W., 245
 Finley, Isham R., 253, 254
 Finley, John P., 73, 104
 Finley, Robert W., 73
 Fisk, John, 106, 143
 Fisk, Robert, 180, 186
 Fisk, Wilbur, 199
 Foster, Jedidiah, 208, 213
 Foster, Bishop R. S., 253
 Fowler, Littleton, 113, 115, 120, 252
 Fox, A. D., 204, 208
 Frankfort,—Conf. at, 206, 298, 308
 Frazee, Bradford, 208
 Frogge, Timothy C., 260, 262
 Funk, Abraham, Bequest of, 206
 Gardiner, R. G., 204, 205
 Garey, H. F., 237
 Garrett, Lewis, 200

INDEX

- Gatewood, George S., 204, 205, 237
 General Conferences, 1820, 27; 1824, 88; 1828, 128; 1832, 165; 1836, 199; 1840, 234; 1844, 269
 General Conferences—Delegates, to, 1824, 87; 1828, 119; 1832, 156; 1836, 191; 1840, 228; 1844, 268; 1846, 303
 General Conference of 1844, 269
 General Conference at Petersburg, Va., in 1846, 303
 George, Bishop Enoch, 44, 75, 130
 George, James I., 229, 260
 George, Leonard, 134, 144
 German Work, 259
 Gibbons, Thomas, 148, 188, 224
 Gillispie, S. P. V., 48
 Glassford, Samuel, 245, 246
 Godbey, Josiah, 245, 246
 Goslin, Harrison, 144, 152
 Gospel Herald, 131
 Gray, David, 30, 43
 Green, Elihu, 218, 260
 Greensburg,—Conf. at, 178
 Green River District, 13
 Greenup, James L., 106, 171
 Gregg, Henry, 33, 104
 Grover, Joel, 144, 152
 Grubbs, Wm. M., 180, 185
 Guinn, James, 77
 Haff, Charles, 134, 144
 Hall, Thomas, 157, 162
 Hancock, George, 253, 254
 Harber, Obadiah, 56, 113
 Harber, Stephen, 56, 133
 Hardy, John C., 208, 215, 237
 Harlan, George, 13, 153
 Harlan, L. D., 208, 209
 Harris, Nathaniel, 75
 Harrison, John Carr, 178, 179
 Harrison, John Christian, 152, 154, 168
 Harrison, J. J., 204, 208, 229, 237
 Harrison, Samuel, 121, 126
 Harrodsburg,—Conf. at, 167
 Haw, Uriel, 72
 Head, Jesse, 90
 Hedding, Bishop E., 95, 96, 155, 199
 Hellums, Samuel, 140, 152, 178
 Helm, Wm., 146, 224
 Hendrickson, Charles, 252
 Henkle, M. M., 245, 249, 324
 Henry, Bluford, 148, 189
 Hill, Caleb T., 306, 307
 Hines, Pleasant, 121, 133
 Hobbs, Henry, 306, 307
 Holding, J. D., 180, 181
 Holding, Richard, 172
 Holding, Valentine, 217
 Holland, Hezekiah, 29, 70
 Holliday, Charles M., 109, 188
 Holliman, Thos. J., 78, 112, 133
 Hopkinsville Station, 41
 Hopkinsville,—Conf. at, 27
 Hughey, Laban, 55, 97, 120
 Humphrey, Wm. M., 245, 252
 Hunt, Henry, 133
 Hunt, Henry W., 71
 Hunt, Jeremiah, 121, 133
 Huston, L. D., 260
 James, John, 54
 James, Wm., 204, 205
 Jamison, Milton, 35, 152, 160, 224
 Janes, Bishop E. S., 253, 294
 Johns, W. G., 297
 Johnson, Edmund, 208, 209
 Johnson, Elkanah, 221
 Johnson, John, 112, 189
 Johnson, Nathan, 113, 133
 Joiner, Thomas, 59, 96, 120
 Jones, John, 71, 97
 Julian, Samuel, 134
 Kasey, Jack W., 296
 Kavanaugh, B. T., 236
 Kavanaugh, H. H., 84, 207
 Kavanaugh, W. B., 208, 215
 Kelly, Albert, 180
 Kelly, Clinton, 180
 Kelly, Gilby, 171
 Kelly, Greenup, 121, 152
 Kelly, Joseph, 121
 Kelly, Samuel, 245, 247

INDEX

- Kemp, J. L., 253, 254
 Kennerly, Philip, 50
 Kenton, Simon—Conversion of, 21
 Kentucky Conf. Established, 11
 Kentucky Conf.—Members of 1821, 44
 Kentucky Conf.—Sessions of, 1821, 43; 1822, 65; 1823, 75; 1824, 96; 1825, 103; 1826, 112; 1827, 117; 1828, 130; 1829, 142; 1830, 149; 1831, 155; 1832, 167; 1833, 177; 1834, 180; 1835, 189; 1836, 202; 1837, 206; 1838, 217; 1839, 224; 1840, 235; 1841, 242; 1843, 259; 1844, 294; 1845, 298.
 Kentucky Conf. Delegates, 286
 Kentucky Conf. Delegates Report, 286
 Kentucky Conf. Committee of Nine, 287
 Kentucky Conf. Adheres South, 300
 Kentucky District, 12, 42
 Kenyon, Samuel, 121, 144
 Kessinger, A., 203
 Kimberlin, W. C., 245, 252
 King, James, 152, 153
 King, Marcus L., 245, 246
 Knox, Elijah, 145, 171
 Kock, Henry, 260, 261
 Kyle, J. L., 253, 260
 Lacy, J. K., 121, 189
 Lambuth, John R., 56
 Lambuth, Bishop W. R., 56
 Land, Mitchell, 245, 247, 252
 Landrum, Francis, 120, 140
 Landrum, R. W., 180, 203
 Landrum, W. B., 136
 Lancaster, Ransom, 245, 249
 Lasley, Matthew, 180, 237
 Lasley, Thomas, 157, 224
 Lasley, Wm., 245, 247
 Iatfa, S. A., 303
 Leach, James G., 75, 76, 203
 Lee, N. H., 222, 224
 Lee, Silas, 113, 114
 Levi, Moses, 208, 210
 Lewis, Calvin, 208, 209
 Lewis, Israel, 134, 144
 Lewis, N. B., 180, 186
 Lexington-Conf. at, 43, 65, 252
 Lexington Station, 41
 Light, George C., 51, 168, 188
 Lindsay, Marcus, 27, 66, 178
 Linn, John H., 224
 Linney, H. M., 253, 257
 Littlejohn, John, 157
 Long, Abram, 82, 143, 152
 Long, Orson, 260, 264
 Louisville—Conf. at, 112, 155, 259, 292
 Louisville Convention, 289
 Louisville—Trouble in, 70
 Lynch, Thomas, 253, 254, 304
 Maddox, Wm., 71
 Maffitt, John Newland, 193
 Maley, G. W., 303
 Malone, Benjamin, 97
 Malone, Green, 55, 133
 Malone, Isaac, 135, 178
 Malone, Thomas, 191
 Marsee, Joseph, 121
 Marshall, Lewis, S., 295
 Martin, Edward, 260, 261
 Martin, George W., 120, 121, 133
 Martin, William, 30
 Matting, Wm. D., 208
 Maxey, W. B., 204, 237
 Maysville Church Case, 291
 Maysville—Conf. at, 75
 Maysville Station, 42
 Meeks, Peter O., 218, 252
 Members, 70, 87, 111, 126, 164, 193
 Merrick, Wright, 208, 224
 Merritt George W., 180, 187
 Methodist Missions, 14, 312
 "Methodist Societies," 90
 Miley, Dr. John, 253
 Miller, John, 237, 238
 Millerite Movement, 265
 Milligan, James P., 71, 104
 Mobley, Ezekiel, 180, 189
 Monroe, Andrew, 41
 Montgomery, W. G., 208, 209
 Moore, Aaron, 229, 252

INDEX

- Moore, T. J., 260, 262
 Morris, Presley, 77, 104
 Morris, Bishop T. A., 48, 133,
 199, 200, 224, 235
 Mount Sterling—Conf. at, 180
 Murphy, Wylie B., 204
 Murrell, Jesse P., 208, 224
 "Mutual Rights," 89
 Myers, E. H., Statement of, 289
 McComas, Wm., 77, 120
 McCown, Alexander, 260, 264
 McCown, Burr H., 121, 122, 236
 McCullough, John, 295
 McDaniel, Henry, 224
 McGee, John, 260, 262
 McHenry, Barnabas, 66, 178
 McKendree, Bishop Wm., 44,
 65, 118
 McKnight, W. P., 145
 McLaughlin, A. J., 204, 205, 303
 McLaughlin, Allen, 254
 McMahan, Wm., 171
 McMurray, Wilson S., 146, 171,
 208
 McNelly, George, 51, 203, 237
 McNutt, Robert, 295
 McReynolds, John W., 32, 70
 McReynolds, Robert Y., 135
 McReynolds, Wm. M., 31, 178
 Neale, Richard D., 60, 104, 133
 Neikirk, Wm., 260, 262
 Nevius, John, 171, 237
 Niblack, John C., 180, 189
 Nichols, Thomas, Bequest, 87
 Nix, James E., 240
 Noble, John S., 306, 307
 Nolard, Stephen, 306
 Norfleet, Abraham, 113
 Ogden, Benjamin, 101, 120, 189
 Old and New Court, 3
 Olin, Stephen, 282
 Opposition to Separation, 288,
 291
 Outen, William, 178, 189
 Page, John, 253, 254
 Parcel, Ashbel, 295
 Parish, J. E., 113, 133
 Parker, Lewis, 58, 143
 Parker, Lorenzo, D., 171, 224
 Parker, Nathan, 97, 112
 Parsons, C. B., 245, 247, 304
 Peace, Andrew, 135, 207
 Peak, Joel, 208, 210
 Peeples, Benjamin, 29, 70
 Pelly, Munford, 245, 247
 Penn, James, 260, 261
 Perry, Hartwell J., 152, 154
 Perry, John B., 208, 210
 Peter, Simon, 112, 133
 Peter, William, 133
 Phillips, Wm., 121, 152, 157,
 158
 Pilcher, H. E., 237, 245
 Pirtle, Claiborne, 178, 188
 Pitts, Fountain E., 99, 133
 Pitts, Warren C., 260, 261
 Plan of Separation—Text, 319
 Plan of Separation,—Vote on,
 284
 Poage, George B., 260, 263
 Pope, Solomon, 180, 237
 Porter, James, 75
 Powell, Theophilus, 204, 208
 Power, John B., 178
 Power, John H., 59
 Power, Joseph, 121
 Preachers' Aid Society, 235,
 242
 Preachers' Aid—Charter, 317
 Presiding Elder Question, 16,
 60, 88
 Price, Larkin, 260, 261
 Price, W. R., 237
 Ralston, T. N., 121, 124, 130,
 143, 204, 289, 303
 Rankin, Hugh, 297
 Rankin, Thomas, 180, 187
 Rathbun, Stephen A., 219
 Ray, Edwin, 74
 Ray, John, 120
 Reagin, Nicholas, 1
 Redford, A. H., 208, 212
 Reece, Thos. G., 97, 104, 113
 Redman, John, 113, 114, 152
 Reed, Samuel, 306, 307
 Reed, Wm., 240
 Revivals, 267, 310
 Reynolds, Isaac, 31
 Riach, George, 245, 246
 Rice, Aaron, 204

INDEX

- Rice, Thomas, 144, 152
 Richardson, Geo., 79, 120, 189
 Riddle, Wm. M., 306
 Riggin, John W., 178, 179
 Robbins, George, 59, 120, 152
 Roberts, Bishop R. R. 44, 178, 206
 Roberts, Edwin 204, 252
 Roberts, Samuel, 260, 261
 Robertson, S. L., 253, 158
 Robinson, Abel, 48, 112, 143
 Robinson, Alexander, 180
 Ross, James, 55, 104
 Ross, Oliver B., 131
 Rule on Slavery, 280
 Russellville—Conf., at, 151, 224
 Ruter, Martin, 119, 140, 156
 Salaries in 1821, 9; in 1830, 150; in 1845, 315
 Salt River Dist., 13, 43
 Sampson, Aquila, 30
 Sandusky, John, 147, 245
 Savage, G. S., 192, 208, 229
 Savage, James, 134, 152
 Sawyers, Hervey, 52
 Schools, 294
 Science Hill, 101
 Scott, Orange, 201, 234
 Sears, Allen, 219
 Sehon, E. W., 303
 Shearer, Walter, 208, 209
 Shelbyville—Conf. at, 96, 130, 189
 Shelton, Peter, 113, 120
 Sherwood, Daniel 178, 188
 Shreaves, George, 97, 104
 Shultz, Joseph W., 171
 Sidebottom, R. E., 180, 181
 Simcoe, G. W., 180, 189, 218
 Simmons, Elisha, 34, 97, 133
 Simmons, Esau, 34, 112
 Sinclair, John, 97, 152
 Slavery, 66, 142, 190, 201, 232
 Smiley, G. W., 253, 254
 Smith, J. M. S., 97, 120
 Sollars, A. B., 245, 246
 Soule, Bishop Joshua, 18, 95, 118, 151, 180, 199, 203, 225, 300
 South, J. F., 230
 Southgate, E. L., 157, 158, 171
 Southwestern Chr. Adv., 195, 200
 Spratt, W. A. H., 145
 Spurlock, Burwell, 42, 75
 Stamper, Jonathan, 203, 242
 Stanfield, Major, 71, 112
 Stateler, L. B., 157, 164
 Stemmons, A. H., 108, 171
 Stevens, George, 71
 Stevens, Herrington, 171, 203
 Stevenson, Edward, 38
 Stevenson, Evan, 105, 112
 Stone, Barton W., 93, 118, 174
 Stribling, W. C., 75, 76, 120
 Strother, J. F., 121
 Sublett, Wm. 71
 Sunday Schools, 94, 152
 Suspended Resolutions, 88
 Sutton, Elijah, 157
 Sutton, Jesse, 147, 148
 Switzer, George, 180
 Talbot, Nathaniel, 105
 Taylor, Caleb J., 97, 104
 Taylor, George, 254
 Taylor, I. W. B., 306
 Taylor, Michael, 106, 133
 Taylor, Peter, 111
 Taylor, Z. M., 239
 Temple, J. N., 245, 247
 Tennessee Conf., 27
 Tevis, Benjamin, 106
 Tevis, Daniel, 57, 70, 77, 96, 106, 113, 178
 Tevis, John 101, 120
 Tevis, J. W. F., 106, 171
 Tevis, Mrs. Julia A., 101
 Thackston, Z. B., 50
 Thompson, J. C. C., 191
 Thompson, T. E., 178, 179, 203
 Tomlinson, J. S., 109, 288, 290
 Tract Society, 118.
 Trainer, W. D., 239
 Transylvania University, 243, 312
 Triplett, A. H., 245, 246
 Tucker, Jonathan, 71
 Tunnell, David, 105, 152
 Turner, Robert F., 152, 153, 178
 Turner, Samuel F., 229

INDEX

- | | |
|-------------------------------|---------------------------------|
| Tydings, Richard, 126 | Welburn, Drummond, 241 |
| Ulin, Hamilton C., 134 | Wells, David, 253 |
| Vance, John, 229 | Wesleyan Methodist Church, |
| Vance, Thomas P., 145, 188 | 234 |
| Vandyke, Henry, 180 | Wesleyan Repository, 89 |
| Vanmeter, T. F., 306, 307 | Western Chr. Adv., 189 |
| Vanpelt, John, 253, 254 | Western Methodist, 195, 200 |
| Vaught, S. K., 260, 263 | West Virginia with Ohio Conf., |
| Veach, Samuel, 113, 115, 152, | 88 |
| 245 | Williams, John, 145, 188 |
| Versailles—Conf. at, 117 | Williams, J. G., 245, 252 |
| Wallace, Thomas, 135, 188 | Wilson, Joshua, 260 |
| Ward, James, 140, 168 | Wood, Blachley C., 34, 133, 189 |
| Ward, Joseph G., 135, 188 | Woodson, Lewis M., 113, 133 |
| Waring, John, 204 | Wooliscroft, A., 137 |
| Waring, Thomas, 135 | Wools, J. S., 239 |
| Waterman, J. A., 303 | Wright, David, 78, 143 |
| Watson, John, 104 | Wright, J. N. 260, 261 |
| Watts, John, 97, 104 | Young, John F., 147, 148, 188, |
| Waugh, Bishop Beverly, 199, | 203 |
| 224 | Young, William, 31, 75 |

UNIVERSAL
LIBRARY



130 227

UNIVERSAL
LIBRARY